



Language Use and Women Abuse in Akachi Adimora Ezeigbo's *The Last of the Strong Ones* (2006): A Systemic Functional Perspective

Amadou SALAMI^{1*} & A. Florence C. MASSEDE²

¹Department of English, Faculty of Letters, Languages, Arts and Communications (FLLAC), University of Abomey-Calavi, Benin Republic

²PhD Candidate, Pluridisciplinary Doctoral School, University of Abomey-Calavi, Benin Republic

ABSTRACT

The goal of this study is to apply one of the three meanings developed by Halliday, the grammar of exchange (Mood Patterns) from male-female Tenor in Akachi Adimora Ezeigbo's *The Last of the Strong Ones* [1]. It aims at describing social relationship, interaction between human beings, society and culture. Linguistics being the scientific study of language, two extracts have been selected for the study, to which qualitative and quantitative analyses have been adopted. In this study, a typical emphasis is put on tenor variable through interpersonal meaning so as to scrutinize women abuse in the novel. The study reveals the aspects of feminist ideology, women ill-treatment, women humiliation and women abuse. It can also be noticed the phenomena of dominance, tension, aggression, lower affection, corruption and embezzlement.

Keywords: *Women abuse, linguistics, feminist ideology, language.*

Citation: Amadou SALAMI & A. Florence C. MASSEDE (2022). Language Use and Women Abuse in Akachi Adimora Ezeigbo's *The Last of the Strong Ones* (2006): A Systemic Functional Perspective. *International Journal of Arts, Humanities and Social Studies*, 4(3), 09-22.

INTRODUCTION

Language is the system of communication in speech and writing that is used by people of a particular country or area. It is a system that consists of the development, acquisition, maintenance and use of complex systems of communication. Communication is the process of passing information and understanding from one person to another. "In simple words it is a process of transmitting and sharing ideas, opinions, facts, values etc. from one person to another or one organization to another". It is the key to human progress. Be speechless or not, deaf or not, sightless or not, a stutter or not, all of us are prone to speak, to communicate, and interact in society no matter the state within which we are. Communication is when information is passed from a sender to a recipient using a medium. It can be spoken (a word) or non-spoken (smile) gesture. Communication has many ways, and happens all the time. Not only do humans communicate, but animals also do so. Some communication is done without thinking such as by changing in posture. As such communication is somehow regarded as an unavoidable matter which frees people.

The main question to be tackled in this study is how language operates, how it changes from one context to another and how grammatical realization shows the social relationships among the interactants. This has been investigated in the current study by drawing on the detailed analysis of the interpersonal meta function.

The target of this study is then to use the pathway of the Halliday in linguistic fashion, the systemic functional theory. This means that the study considers language as a flexible tool of social interactions. The current study aims at clarifying how interpersonal meaning functions in literary text to show how whatever is said to be according to who says it to whom.

Theoretical Framework

This part is the structure that can hold or support a theory of a research study.

Tenor and Interpersonal Meaning

In this study, emphasis is particularly being put on tenor variable with its correlated meta-function called interpersonal meaning which is concerned with enabling interactions, with constructing social reality as exchanges of goods and services or information and the different ways people evaluate these negotiations. In other words, Interpersonal meaning is about interaction between human being, society and culture. According to Eggins [2], the tenor concept can be subdivided into three distinct aspects which include levels of formality in a particular instance. They involve: the social power of discourse, affective involvement and contact.

The power: this continuum specifies whether the roles played by interactants are those in which they are of equal or unequal power (Eg: father/child; teacher/student etc.) In the case of unequal power, the language used is supposed to be formal, and informal in the converse case.

The contact: this continuum specifies whether the roles played by interactants are those in which they are brought into frequent or infrequent contact. In the first situation, the register is informal, whereas in the second situation it is formal. The affective involvement: this concept deals with the role in which interactants are involved as far as the degree of affective involvement between them is concerned. It is high or low depending on who/what either is, and what typical relation are binding them. The language used is informal in the case of high affective involvement, and formal in the other case.

As to interpersonal meaning, Koutchadé, Datondji and Salami [3] conceive that “the interpersonal meta functions uses language to encode interaction and to show how defensible or binding we find our proposition or proposal.” Hence, the linguistic consequences of tenor variation are the use of abbreviations, non-standard or slang language, visual representations, everyday lexis for informal languages, and markers such as full names, standard grammar, and technical words for formal language.

Speech Functions and Mood types

Mood is “the grammar of clause as exchange” as claimed by Salami [4], and “it is the linguistic expression of attitudes, judgments, points of view, social relationships...etc in Amoussou’s [5] terms”. From there, it functions to monitor social interactions. Eggins [2] also views it as describing such variables as the types of clause structure or mood types, modality, the use of tags, vocatives, attitudinal words which are either positively or negatively loaded, expressions of identification and politeness markers of various kinds. As a matter of fact, in the course of social conversation, speakers generally resort to typical mood types to perform specific speech functions. A good recapitulation of the marked correlations between Mood types and speech functions is suggested by Amoussou [5] through the following synthetic table. It is a clear synopsis of Halliday[6] and Eggins’ [2] perspectives of Mood types and markedly connected speech functions.

Table 1: Overview of Mood Types and Attached Speech Functions. (Adapted from Amoussou, 2014:150)

Mood types	Speech functions
Declarative Mood	Giving information by stating what is or happens
Interrogative Mood	Requesting information
Modulated Interrogative Mood	Indirect or tempered request of information
Imperative Mood	Getting someone to do something
Modulated imperative Mood	Getting indirectly in a tempered way somebody to do something by using polite modals
Exclamative Mood	Expressing wonder, surprise, bewilderment

For all that interesting, this table substantiates in establishing good connections between Mood types and speech functions, it is operationally deficient. In the actual course of human conversation, when one speaker takes his /her move the next one may fail to reply, but first ask for something else. That is, an initiating move does not always straightaway meet its responding partner in an adjacent position, but may rather call for an elicitation, a supporting or a confronting move. Such types of insertions lead to chained or embedded forms of exchange in which speakers can support or counter each other’s standpoints. The semantics of such dialogue patterns can be labelled as is presented in the following table:

Table 2: Eggins and Functional Overview of Speech Functions and Mood Types (Eggins 1994/2004:151)

Initiating speech functions	Responding speech functions	
	Supporting	Confronting
Offer	Acceptance	Rejection
Command	Compliance	Refusal
Statement	Acknowledgement	Contradiction

From Eggins' ultimate analysis, many speech functions may be used to describe the move sequences in a dialogue and there exists a correlation between the semantic choice of speech function and the grammatical structure which is chosen to encode it.

Modality and Polarity Functions

Modality refers to linguistic devices that indicate the degree to which an observation is possible, probable, likely, certain, permitted, or prohibited. It is the selection of words used to express how definite we are about something. Given that human beings are endowed with changing thoughts, feelings, and tempers, they cannot actually spare their discourse from being impinged on by those features inherent in their ontological nature. As a result Fowler [7] claims that: "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 view on the desirability or otherwise of states of affairs referred to" The same view is also shared by Salami [4] that the modality area of interpersonal meaning analysis focuses on analyzing a speaker's/writer's attitude towards or involvement in the speech or discourse at stake via intrusions of personal opinions, feelings, or intensions to colour their fact being narrated. As for Koutchadé and Mèhouéou [8], "modality refers to how speakers and writers take up a position, express an opinion, a point of view, or make a judgment. It also expresses a degree of certainty and truth of statements about the world". Halliday and Matthiessen [9]- also quoted by Fontaine [10] – define modality as "a rich resource for speakers to intrude their own view into the discourse: their assessment of what is likely or typical, their judgments of the rights or wrongs of the situation and of where other people stand in this regard." Under this heading, two sub-categories can be identified: modalization and modulation.

Modalization

The modalization is the achievement of proposition which involves the expression of two kinds of meanings:

- Probability (possibility, probably, certainty).
- Usuality (sometimes, usually, always).

The meanings made through modalization can be present in the clause in three possible ways:

- Through the choice of finite modal operators like can, may, might, will and so forth.
- Through mood adjuncts such as perhaps, maybe to name some.
- Through both together; a modal finite and mood adjunct.

Modalization can also be realized through particular mood adjuncts that Halliday calls grammatical metaphor: a clause that expresses modalization and that is appended to the main clause. Some of them are: I think, I'm sure, I reckon, I believe and so forth.

Modulation

Modulation is a way for speakers to express their judgments or attitudes about actions and events. There are two kinds of modulation and they express:

- Degree of obligation
- Degree of inclination

Obligations and inclinations can be expressed by finite operators such as should, must, need, ought to, etc. It can also be expressed through the expansion of predicator with such elements as: to be required to, to be obliged, etc. Once more, as with modalization, we can also have degrees of modulation (high: must/required to; median: should/supposed to; low: may/allowed to). Thus, this pattern allows an interactant to avoid the dogmatic choices of "do" or "don't" or I'll give you this or I won't give you that. That is, expressions of modulation allow speakers to avoid being strictly assertive.

Polarity Functions

In linguistics, polarity is the distinction between positive and negative forms which may be expressed syntactically, morphologically or lexically. It can be seen through its adjectival stem (Polar) that the concept functions to pick either one or the other end of the rope in terms of making judgments about things. It presents viewpoints about things as either being or not being the case. There is no deterred hypocrisy show through linguistic hedging. Things are depicted as being either possible/impossible, capable/incapable, true/false, known/unknown, etc. In a word, either you are or not, something is or is not the case. There is no intermediary position, no more-or-less view of things.

Mood Analysis of the Extracts from the Last of the Strong Ones

The main goal of this part is to carry out the mood analysis of two extracts drawn from the novel at the rate of two from it. This analysis involves working respectively on mood types, modality elements, adjuncts types and tenor

discourse. First and foremost, it has been carried out the identification of moods, modality and adjuncts before studying the social relationship between the participants (Tenor of discourse) in the extracts selected from the novel understudy.

Male-Female Tenor through the Grammar of Exchange in the Selected Extracts

Male-Female Tenor through the Grammar of Exchange in Extract One

The mood analysis of the first extract consists in the identification and description of mood types, modality types and adjuncts types.

Description of the Extracts

It is worth giving the keys used to distinguish the functional constituents in the clauses identification. The same keys have been used in the other three remaining extracts.

Keys:

CCA: Circumstantial Adjunct, CJA: Conjunctive Adjunct, MA: Mood Adjunct, VA: Vocative Adjunct, PA: Polarity Adjunct, AT: Continuity Adjunct, AO: Comment Adjunct, DM: Declarative Mood, IP: Imperative Mood, IM: Polar Interrogative, WhI: Wh Interrogative Mood, EM: Exclamatory Mood, PI: Modulated Interrogative, Mn: Minor clauses, M+:Modulated predicator, M-:Modalized Predicator.

The mood Identification in Extract 1 runs as follows.

Extract 1: (63 - 71)

1.[It was a year later^(CCA) (DM)] 2.[that^(CJA) I came to know Obiatsu(DM)],3.[whom^(CJA) I had not seen in the town^(CCA) before^(CCA) (DM)] 4.[I met him in the house^(CCA) of one of Umeozo's relations(DM)]. 5. [I had gone to see the man's wife(DM)]6. [Obiatsu was there^(CCA) (DM)], 7.[he was talking] 8.[and^(CJA) joking with Nwafo^(CCA) (DM)]9. [I waited for a while^(CCA) for Mgboli, Nwafo's wife^(CCA) (DM)], 10. [who had gone to fetch fodder for her goats^(CCA) (DM)]. 11. [A little girl with a running^(CCA) nose came into the obi^(CCA) (DM)] 12. [I was surprised(DM)] 13. [when^(CCA) this man called the child(DM)] 14. [and^(CJA) cleaned her nose(DM)]15.[He looked up(DM)] 16.[and^(CJA)our eyes met(DM)] 17.[and^(CJA)locked for the moment^(CCA) (DM)] . 18.[He smiled(DM)] 19.[and^(CJA)I returned the smile(DM)]. 20.[His person was pleasing to me^(CCA) (DM)] 21.[and^(CJA) I thought(DM)] 22. [I had never^(MA) seen a man with beautiful teeth like this^(CCA) (DM)]. 23.['Nwafo^(VA), are you not going to tell me?(IM)] 24.[who^(CCA) this woman is ?"(WHI)] 25.[he asked with feigned severity^(CCA) (DM)]. 26.['Oh^(AT), I thought ^(MA)you knew each other"(DM)] 27.[Nwafo replied with remorse^(CCA) (DM)]. 28.[My eyes settled again^(CCA) on the man ^(CCA)(DM)]. 29.['She is onyekozuru, our wife(DM)]. 30.[She is Umeozo's widow(DM)]. 31.[Onyeka^(VA), this is obiatsu(DM)], 32.['Nwafo added(DM)].33.['Ewuu(Mn)]... 34.[I heard about your husband's death^(CCA) (DM)]'' 35.[the man said(DM)]. 36.['How are your children ?(WhI)'' 37.['They are well^(CCA) (DM)]'' 38.[I said(DM)]. 39.['And^(CJA) how about your wife and children^(CCA)?(Mn)]'' 40.[Obiatsu laughed(DM)] 41.[and^(CJA) said(DM)], 42.['I have neither a wife nor children''(DM)]. 43.[And^(CJA) when^(CCA) I looked amazed^(CCA) (DM)], 44.[he asked(DM)], 45.['Does that surprise you ?(IM)'' 46.['Do not mind him(IP)], 47.['Nwafo teased(DM)]. 48.['He is getting old^(CCA) (DM)] 49.[and^(CJA) he does not want to take a wife(DM)].''50.[Mgboli returned at this point^(CCA) (DM)] 51.[and^(CJA) we left for the meeting of alutaradi^(CCA) (DM)]. 52.[She told me everything about Obiatsu^(CCA) (DM)] 53.[the years^(CCA) he was away at Nteje^(CCA) (DM)]; 54.[his return to assume headship of his father's compound^(CCA) (DM)]55.[and^(CJA) his people are disappointed with his delay^(CCA) in taking a wife,(DM)]56.[as well as^(CJA) his outright refusal is accepted the girls(DM)]57.[they recommended to him^(CCA) (DM)]. 58.[I asked her(DM)]59.[if^(CJA)Obiatsu hated women(DM)]60.[or if^(CJA) he was not a man(DM)]. 61.[Mgboli laughed(DM)]62.[and^(CJA) told me(DM)]63.[she did not think so^(CJA) (DM)]64.[because^(CCA) somebody had told his mother(DM)]65.[he had a lover at Nteje^(CCA)]. 66.[Did he have somebody in Umuga^(CCA)? (IM)]67.[I wondered(DM)]. 68.[Was he seeing a woman already^(MA)?(IM)]69.[I made up my mind that(DM)]70.[What I heard about him^(CCA) pleased me(DM)] 71.[I would^(M-), certainly^(AT), like Obiatsu^(CCA) to know my house^(CCA) (DM)] . 72.[By this time^(CCA), I had moved to a new home built on the land^(CCA) (DM)]73.[Umeozo had given to my first son^(CCA) (DM)]; 74.[Udoye had taken over Umeozo'sngwuruas the first-born son of his father^(CCA) (DM)]. 75.[I decided to pursue my interest with vigour^(CCA) (DM)]. 76.[I would^(M-) not allow soap to irritate my eyes(DM)]77.[when^(CCA) there was water close by(DM)]. 78.[So^(CJA) the next time^(CCA), I saw Obiatsu(DM)], 79.[I invited him^(CCA) to my home^(CCA) (DM)]. 80.[He came the next evening^(CCA) (DM)] 81.[he was carrying a small gourd filled with palm wine^(CCA) (DM)]. 82.[I rejoiced in my heart^(CCA) (DM)], 83.[I was believing that burden the loneliness (DM)] 84.[We became friends(DM)]85.[and^(CJA) I came to know him better^(CCA) (DM)]. 86.[Our relationship was closed^(CCA) (DM)]. 87.[I did not want a husband(DM)]88.[and^(CJA) could^(M-) not have one except from the extended family^(CCA) (DM)]. 89.[There was no question of that in my mind^(CCA) (DM)]. 90.[Obiatsucould^(M-) only^(MA) be a friend(DM)]. 91.[On his part, his relationship with a woman would^(M-) be temporary^(MA) (DM)]92.[except he decided to take her as a wife^(CCA) (DM)]. 93.[We both knew all this(DM)]94.[He came to my house^(CCA) in the evenings^(CCA) (DM)], 95.[as^(CCA) I was not able^(M-) to visit him in his house^(CCA) (DM)]96.[because^(CCA) of his people's disapproval of our relationship(Mn)]. 97.[One evening^(CCA), during the harmattan^(CCA), he came(DM)] . 98.[I took a look at him^(CCA) (DM)] 99.[and^(CJA) knew(DM)]100.[he meant to stay the night(DM)]. 101.[His eyes were a smoky mist of desire^(CCA) (DM)]. 102.[His body motions communicated the same

message as well as his eyes^(CCA)(DM)]. 103.[He ate supper with us^(CCA)(DM)]104.[and^(CJA) he had such a good appetite(DM)]. 105.[With him^(CCA) one felt (DM)] 106.[Cooking was worth the trouble(DM)]. 107.[Soon^(CCA) the children went to sleep(DM)], 108.[except the youngest (Mn)] 109.[who refused to sleep(DM)], 110.[even^(MA) in her sister's company^(CCA)(Mn)]. 111.[She clung to me like a leech^(CCA)(DM)], 112.[he was ready to battle with anyone^(CCA)(DM)]113.[that^(CJA) tried to dislodge her^(CCA) from her position^(CCA)(DM)]. 114.[She snuggled her head against my breasts^(CCA)(DM)]. 115.[Don't you remember any lullabies(IM)?]116.[Sing one to her^(CCA)(Ip)]. 117.[Obiatu was laughing softly^(CCA)(DM)]. 118.[I sang a song(DM)] 119.[but^(CJA) the child remained awake^(CCA)(DM)]. 120.[Her eyes were round and bright like those of an atani^(CCA)(DM)]. 121.[I sang two more^(CCA)(DM)]122.[and^(CJA) put her down on amat^(CCA)(DM)]. 123.[She began to cry(DM)]124.[but^(CJA) I refused to pick her up(DM)]. 125.[She increased the volume(DM)]126.[until^(CCA) it became a scream(DM)]. 127.[‘‘Shut your mouth you bad child^(VA)(IP)]128.[that^(CJA) entered your mother's womb through the backdoor^(CCA)!’’(EM)]129.[I shouted.(DM)]130.[My anger-riddled voice frightened her^(CCA) (Mn)]131.[and^(CJA) she screamed louder^(CCA)(DM)],132.[her eyes tightly^(CCA) shut(DM)].133.[I almost cried out in frustration^(CCA)(DM)], 134.[thinking the night was ruined (DM)]. 135.[Obiatu saved the situation(DM)]. 136.[‘‘Give her time^(CCA)(IP),’’]137.[he said simply^(CCA)(DM)]138.[and^(CJA) took the child(DM)]. 139.[Sleep seemed to have deserted her eyes(IP)]140.[which^(CJA) glistened with tear^(CCA) after her screams^(CCA)(DM)]. 141.[Obiatu began to chant a cult song peculiar to the ancestral spirit^(CCA)(DM)], 142.[Egbebere(Mn)], 143.[mimicking its solemn and guttural voice(Mn)]. 144.[Even^(MA) I experienced a tremor(DM)]145.[as^(CCA) the mysterious sound filled the air (DM)]. 146.[The effect on the child was soothing^(CCA) like balm^(CCA)(DM)]147.[and^(CJA) was calming like freshpalm wine^(CCA)(DM)]. 148.[Egbeberbianje were o-o-o-o !(EM)] 149.[Egbeberbianje were o-o-o-o !(EM)] 150.[He sang it again and again^(CCA)(DM)], 151.[lulling the child with the unearthly sound^(CCA) of the spirit's song^(CCA)(Mn)]. 152.[My child slept(DM)], 153.[knocked out completely^(MA) (DM)] 154.[like one who was intoxicated by a strong drink(DM)]. 155.[I took her from him^(CCA)(DM)]156.[and^(CJA) carried her(DM)]157.[to where^(CCA) the others slept(DM)]158. [When^(CCA) I rejoined him (DM)],159.[Obiatu took my hand, gently^(CCA)(DM)] 160. [and^(CJA) I led the way to my bed^(CCA)(DM)].161.[My heart somersaulted many times^(CCA) like an acrobat^(CCA)(DM)]162.[and^(CJA) I was filled with wonder^(CCA) at these unfamiliar sensations^(CCA)(DM)]163.[which^(CJA), nevertheless^(CJA), brought indescribable pleasure(DM)]. 164.[I felt moist allover^(CCA)(DM)]165.[and^(CJA) my body spoke a new language(DM)]166.[I never^(MA) knew existed(DM)]. 167.[My body's responses filled me with amazement^(CCA)(DM)]. 168.[Like an ogbodu^(CCA), my soul stood apart, secretly^(CCA)(DM)], 169.[and^(CJA) watched my body(DM)]170.[put up a fantastic performance(DM)]. 171.[But^(CJA) the separation was only for a while^(CCA)(DM)]. 172.[Soon^(CCA), soul (Mn)]173.[and^(CJA) body came together in aswoon^(CCA)(DM)]174.[that^(CJA) seemed unable to cease^(CCA)(DM)]. 175.[A night destined for remembering^(CCA)(DM)]. 176.[The first of many such enchanting nights^(CCA) (Mn)]. 177.[Six months later^(CCA)(Mn)], 178.[he walked in one day^(CCA)(DM)]179.[and^(CJA) seemed withdrawn^(CCA)(DM)]. 180.[He told me(DM)]181.[he had found the only woman(DM)]182.[he wanted to marry(DM)]. 183.[I was sad^(CCA)(DM)], 184.[but^(CJA) I thought(DM)]185.[it was good of him^(CCA) to come(DM)] 186.[it was good for him to tell me(DM)]. 187.[I had become very fond^(CCA) of him^(CCA)(DM)]; 188.[yet^(MA) I knew(DM)]189.[he had a right to have his own family(DM)]. 190.[I also^(MA) knew him^(CCA) enough to be certain(DM)]191.[he was not the kind of man^(CCA)(DM)]192.[who^(CJA) would^(M-) look at another woman once^(MA)(DM)]193.[he had found a wife(DM)]. 194.[What^(CCA) made me most unhappy^(CCA) was the thought(DM)]195.[that^(CJA) he might^(M-) never^(MA) visit me again^(CCA)(DM)]. 196.[And^(CJA) he never^(MA) did(DM)]. 197.[I was bitter (DM)]. 198.[I resented the woman (DM)]199.[who^(CJA) took him away^(CCA) so^(CJA) completely^(MA) (DM)].200.[I missed the palm wine(DM)]201.[he used to^(MA) bring with him^(CCA)(DM)]. 202.[I became so frustrated^(CCA)(DM)]203.[that^(CJA) I stayed awake most night^(CCA)(DM)]204.[hoping he would^(M-) visit(DM)]. 205.[I experienced the truth of that proverb(DM)]206.[which^(CJA) says that a woman(DM)]207.[who^(CJA) waits for her lover(DM)]208.[(she) hears the footsteps of spirits^(CCA)(DM)]. 209.[Loneliness became my daily companion(DM)]. 210.[The clammy hands of desolation gripped me(DM)], 211.[spread its dampness over my troubled spirit^(CCA) like mould^(CCA)(Mn)]. 212.[felt a deep sense of loss(DM)], 213.[the sort I did not feel(DM)]214.[when^(CCA) Umeozo^(VA), my husband, died(DM)]. 215.[One day^(CCA) (Mn)], 216.[I met Ejumnaka^(VA), Obiatu's wife(DM)]. 217.[It was the day^(CCA)(DM)]218.[she joined alutaradi, after her marriage^(CCA)(DM)]. 219.[I was struck by her beauty^(CCA)(DM)]220.[and^(CJA) the attitude of detachment^(CCA) she wore(DM)]221.[which^(CJA) made one want to do things for her^(CCA)(DM)]222.[or^(CJA) please^(MA) her (Mn)]. 223.[I studied the woman (DM)]224.[who^(CJA) stole Obiatu's heart (DM)].225.[Ejumnaka was a beauty^(CCA) (DM)]. 226.[To behold her (DM)]227.[it was to behold the glory of womanhood^(CCA)(DM)]. 228.[Her hair was thick^(CCA)(DM)] 229.[and^(CJA) stylishly^(CCA) plaited (DM)].230.[The features of her comely face^(CCA) were clearly^(CCA) defined (DM)], 231.[like the outline^(CCA) of a well-carved ancestral mask^(CCA)(Mn)].232.[You can^(M-) see(DM)] 233.[that even^(CJA) the ravages of time have done little to alter those features(DM)]. 234.[When^(CCA) I met her(DM)], 235.[she was no longer a maiden^(CCA)(DM)]236.[but^(CJA) was young^(CCA)(DM)]. 237.[Younger^(CCA) than I(DM)]238.[by a few years^(CCA), I thought^(MA)(DM)]. 239.[Envy got into my spirit^(CCA)(DM)]. 240.[I fought it desperately^(CCA)(DM)]. 241.[I had never^(MA) experienced such a feeling before^(CCA)(DM)]242.[I was afraid in my heart^(CCA)(DM)]. , 243.[I began to wish Ejumnaka(DM)]. 244.[and^(CJA) Obiatu will^(CCA)(Mn)]. 245.[A strange thought had invaded my mind(DM)]. 246.[I prayed to Oda^(CCA)(DM)]247.[and^(CJA) Ngumatoma make her barren^(CCA)(DM)].248.[I was in this state^(CCA)(DM)]249.[when^(C) the nmu-oku festival arrived(DM)]250.[and^(CJA) my mother invited me (DM)]251.[and^(CJA) her other daughters to

ime chi^(CCA)(Mn). 252.[It was a reunion^(CCA) for all of us(DM)]. 253.[Mother took care of us(DM)]254.[and^(CJA) our children throughout the days^(CCA) we were with her^(CCA)(DM)]. 255.[Usually^(MA), I enjoyed the ritualof the celebration^(CCA)(DM)]256.[when^(CCA) each daughter would^(M-) bend low^(CCA)(DM)]257.[pick up with her mouth^(CCA)(IP)]258. [the small ball of foofoo dipped in ohasoup^(CCA)(DM)]259.[which^(CJA) was placed on a wooden plate^(CCA)(DM)]260.[and^(CJA) then swallowed it(DM)]. 261.[But^(CJA) on that occasion^(CCA)(Mn)], 262.[I did it with no enthusiasm^(CCA)(DM)]. 263.[My mother saw my unhappiness(DM)]. 264.[She took me aside that night^(CCA)(DM)]. 265[‘‘Onyeka^(VA), something is wrong(DM)]. 266.[You are not yourself(DM)]. 267.[Something is feeding on your flesh^(CCA)(DM)]. 268.[What is it, my daughter^(VA)?(IM)]’’ 269.[She asked with concern^(CCA)(DM)]. 270.[‘‘Nne^(VA), nothing is wrong?(IM)’’]271.[I lied(DM)]. 272.[‘‘Maybe^(MA) I am tired(DM)].’’273.[‘‘what are doing to be tired?’’(WHI)]274.[she was not convinced^(CCA)(DM)]. 275.[‘‘My daughter^(VA), bare your mind to me(IP)]. 276.[Tell me the truth(IP)].’’277.[I told her that^(CJA) the only^(MA) man (DM)] 278.[I ever truly^(CCA) desired in my life^(CCA)(DM)]279.[(he) was taken away from^(CCA) me(DM)]. 280.[She shook her head sadly^(CCA)(DM)]. 281.[My mother could^(M-) not understand me(DM)]. 282.[She had advised me to do (DM)] 283.[as^(CJA) I was told(DM)]284.[and^(CJA) choose a husband from the extended family^(CCA)(DM)]285.[and^(CJA) I had rejected her advice(DM)]. 286.[She did not see(DM)]287.[why^(CCA) I should^(M+) grieve(DM)].

The Analysis of the Different Mood Types in Extract One

The following table displays the amount of all the different mood types identified in the first extract.

Table 3: General Statistics of Mood Types in Extract One from *The Last of The Strong Ones*.

Participants							
Mood types	Onyeka	Narrator	Obiatu	Mother	Nwafo	Total	Rate
Declaratives	231 (92.4%)	08 (3.2%)	02 (0.8%)	03 (1.2%)	06 (2.4%)	250	87.10%
Imperatives	03 (37.5%)	00 (00%)	02 (25%)	02 (25%)	01 (12.5%)	08	2.78%
Polar Interrogatives	01 (20%)	00 (00%)	02 (40%)	02 (40%)	00 (00%)	05	1.74%
Exclamatives	01 (33.33%)	00	02 (66.67%)	00	00	03	1.05%
Wh-Interrogatives	00	00	02 (66.67%)	01(33.33%)	00	03	1.05%
Minor clauses	17(94.45%)	00	01(5.55%)	00	00	18	6.27%
Total.per participants	253 (88.15%)	08(2.79%)	11 (3.83%)	08 (2.79%)	07(2.44%)	287	100%

As can be seen in the table 3, participants have used 287 Moods. Declaratives occupy a large proportion with a total of 250 representing 87.10%. Over this total, the narrator has used 8(3.2%), Onyeka 231(92.4%) and two for Obiatu with (0.8%), Mother 3(1.2%)and Nwafo6(2.4%).PolarInterrogatives5(1.74%)are shared between Onyeka(20%),Obiatu2(40%) and Mother 2(40%); Participants have used 03(1.05%) Exclamatives which are divided between Onyeka 1(33.33%) and Obiatu 2(66.67%). It has also been found out 3 (1.05%) Wh-Interrogatives which are shared between Obiatu 2(66.67%) and Mother (33.33%). The declaratives cover a large proportion (87.10%). Interrogatives (1.74%), Exclamative clauses (1.05%) and Wh-Interrogatives (1.05%) cover a large proportion (90.94% Over 100%).

This shows that interactants have been more interested in exchanging information compared with the exchange good and service. Eight (08) imperatives (2.78%), which have been shared between Onyeka 3(37.5%),Obiatu 2 (25%), Mother 2(25%) and Nwafo has used only 01(12.5%), all this to make a command. 18 minor clauses (6.27%) are used to give short answers or express approvals or disapprovals. Of minor clauses Onyeka has used 17(94.45%) and Obiatu 1(5.55%). In all, over the 287 clauses, Onyeka has used253(88.15%); the narrator 8(2.79%); Obiatu 11(3.83%); Mother 8(2.79%) and Nwafo 7(2.44%).

Analysis of Modality in Extract One

This analysis is about the displaying of the statistics and analysis of modality types. It is based on the identification of mood, modality and adjunct types.The statistics got from the modality identification can be seen in the table below.

Table 4: Statistics of Modality Types in Extract One

Modality	Onyeka	Obiatu	Nwafo	Mother	Total
Modulation	01	00	00	00	1 (9.10%)
Modalization	10	00	00	00	10 (90.90%)
Total per Participant	11	00	00	00	11 (100%)

From table 4, the participant has made use of 11 modality elements. The use of modality is dominated by modalization expressed by Onyeka. It is also noticed that only Onyeka has made use of both modalization and modulation.

2.1.1.4. Analysis of Adjuncts in Extract One

The table below gives the total of Adjuncts found out in the first extract.

Table 5: Statistics of Adjunct Types in Extract One

Participants						
Adjunct types	Onyeka	Obiatu	Narrator	Nwafo	Mother	Total
Circumstantial	181(95.26%)	04(2.1%)	03(1.58%)	01(0.53%)	01(0.53%)	194(64.41%)
Conjunctive	70(98.59%)	00%	00%	01(1.41%)	00%	71(24.07%)
Mood	21 (95.45%)	(00%)	(00%)	01 (4.55%)	00%	22(7.46%)
Vocative	03(33.33%)	01 (11.11%)	00%	01 (11.11%)	04 (44.45%)	09 (3.05%)
Polar	00%	00%	00%	00%	00%	00%
Continuity	01(33.33%)	00%	01 (33.33%)	01 (33.34%)	00%	03 (1.01%)
Comment	00%	00%	00%	00%	00%	00%
Total perParticipant	276(93.56%)	05 (1.70%)	04 (1.36%)	05 (1.69%)	05 (1.69%)	295(100%)

It is clearly noticed in table 5 that there are 295 adjuncts used by five participants. Circumstantial adjuncts are 190 in number, they make (64.41%) of the total of Adjuncts. Over this amount, Onyeka has used 181(95.26%), Obiatu 04(2.1%), the narrator 3(1.58%), Nwafo 1(0.53%) and Mother 1(0.53%). Conjunctive adjuncts come second with a total 71 covering a rate of (24.07%). Onyeka has used 70(98.59%) and Nwafo 1(1.41%). These Conjunctive adjuncts have helped to create cohesion between different parts of the extract.

Mood Adjuncts occupy the third position with a total of 22(7.46%). Among all the participants only Onyeka and Nwafo have used respectively 21(95.45%) and (4.55%). These mood adjuncts have been used with a view to adding interpersonal elements to the clauses.

There are 09 vocative adjuncts (3.05%), of which Onyeka has used 3(33.33%), Mother 4(45.45%) Obiatu and Nwafo each 01 equating to (11.11%) for each them. This shows how Interactants are interpersonally connected. There are also 03 continuity adjuncts (1.01%), which have been used and shared between Onyeka 01(33.34%), the narrator 1(33.33%) and Nwafo 1(33.33%). In sum, Onyeka has used 276 adjuncts (93.56%), Obiatu 5(1.70%), the narrator 04 (1.36%), Mother, and Nwafo have used respectively equating to 05(1.69%) for each of them.

2.1.1.5. Tenor of Discourse

The scrutiny of mood, modality and adjuncts has led to the inference of the tenor of discourse. In fact, the interactants of extract one are five in number, Onyeka, Obiatu, Narrator, Nwafo and Mother. In the course of the conversation held by the interactants, they have established and maintained relationships. Thus, the power between Onyeka and Nwafo, Obiatu, mother are not equal, Onyeka shows a real affection towards Obiatu and Nwafo on page (64): “Nwafo, are you not going to tell me who this woman is? “Obiatu also would like to know more about Onyeka. Obiatu and Onyeka have started loving each other and the power between the both seem like equal. The power between mother and Onyeka is not equal; mother rejected all the ideas of Onyeka and also Onyeka hides her situation. There is also unequal power between Nwafo.

As for the contact between Onyeka and Obiatu, it is frequent. In fact, Obiatu uses to pay visit to Onyeka and after Onyeka also tries the same. They usually live not far from their village. Concerning the affective involvement between Mother, Nwafo, towards Onyeka, it is low. Onyeka has not shown any affection to them even the contact between other interactants apart from Obiatu is infrequent.

Mood Analysis in Extract Two

The very first step to take in this analysis is to tackle the identification of core elements such as mood, modality and adjuncttypes.

Identification of Mood, Modality and Adjunct Types in Extract Two

Extract Two: (102-107)

1.[I knew (DM)]2.[my father’s death was a big relief to my mother though^(CCA) (DM)]3.[she did not show this openly^(CCA) (DM)]. 4.[I understood (DM)]5.[they were no longer speaking to each other^(CCA) (DM)] 6.[before^(CCA) he died (DM)]. 7.[Osondu’s presence (Mn)]8.[and^(CJA)Ukonwa’s strong influence saved my mother from suffering the deprivations^(CCA) (DM)]9.[and^(CJA) trauma of widowhood (Mn)], 10.[especially^(AO)in the hands of malicious relations^(CCA) (Mn)]. 11.[We rallied round her^(CCA) (DM)]12.[and^(CJA) she had a relatively^(CCA) peaceful period of

mourning^(CCA)(DM)].13.[After^(CCA) father's death (Mn)], 14.[Osondu returned home permanently^(CCA) from Nteje^(CCA) (DM)]15.[and^(CJA) claimed his inheritance. 16.[He had married a girl from Umukokwa^(CCA) the previous year^(CCA) (DM)]. 17.[Mother had somebody to help her with housework^(CCA) (DM)], 18.[especially^(AO) as^(CJA) my younger sisters had all married (DM)]19.[and left home^(CCA) (DM)]. 20.[Before^(CCA) I returned to my husband^(CCA) (DM)], 21.[Mother expressed her sadness at my inability^(CCA) to get pregnant yet^(CJA) (DM)]. 22.[I listened to her^(CCA) (DM)]23.[but^(CJA) hugged my secret tightly^(CCA) to my heart^(CCA) (DM)]. 24.[I told her (DM)]25.[a child would^(M-) come (DM)]26.[if^(CJA) it was the will of Chukwu, the Creator^(VA) (DM)]. 27.[After three years^(CCA) of marriage (Mn)]28.[and^(CJA) there was still^(MA) no child (DM)]29.[my husband's relations openly^(CCA) expressed their disappointment and impatience (DM)].30.[Some of them called Iwuchukwu (DM)]31.[and^(CJA) told him to take a new wife (DM)]. 32.[‘Chieme^(VA), my daughter (Mn)],’’ 33.[Ugochi said, one evening^(CCA) (DM)] .34.[‘I have arranged for you^(CCA) to see a dibia (DM)]35.[who^(CJA) will^(M-) prepare medicine for you^(CCA) (DM)]36.[to help you get pregnant (DM)]. 37.[We want many children in this ngwuru^(CCA) (DM)] ;38.[Iwuchukwu is an only^(MA) son.’’ (DM)] 39.[‘Yes^(PA), Mother,’’ (Mn)]40.[I agreed. (DM)] ‘‘41.[I am willing to do (DM)]42.[as^(CJA) you have suggested.’’ (DM)]43.[I was very unhappy^(CCA) (DM)]. 44.[‘Do not look so heart-broken^(CCA) (IP)], ‘‘45.[she said sympathetically^(CCA) (DM)]. ‘‘46.[I am sure^(MA) (DM)]47.[you will^(M-) have children. (DM)]48.[Your body is strong^(CCA), healthy and beautiful^(CCA) (DM)]. 49.[Look at those hips of yours^(CCA) : (IP)] 50.[they are meant to carry children.’’ (DM)] 51.[I burst into tears^(CCA) (DM)]52.[and^(CJA) she helps me (DM)]. 53.[We were sitting in her hut^(CCA) (DM)]. ‘‘ 54.[It will^(M-) be all right (DM)]. 55.[Nobody is barren^(CCA) in your family^(CCA) (DM)]56.[and^(CJA) you will^(M-) not be barren^(CCA) (DM)].’’57.[For one year^(CCA) (Mn)]58.[I was treated for infertility by three dibia from different villages in Umuga^(CCA) (DM)]. 59.[None of their preparations could^(M-) get me pregnant (DM)]. 60.[Worse still^(MA) (Mn)], 61.[I had not been able to menstruate even^(MA) once^(MA) (DM)].62.[One evening^(CCA) (Mn)],63.[I was sitting under the ogbu tree^(CCA) in front of Iwuchukwu's obi^(CCA) (DM)]64.[when^(CCA) he appeared (DM)]65.[and^(CJA) called me (DM)]. 66.[My condition had started to affect our marriage (DM)]. 67.[He appeared withdrawn in those days^(CCA) (DM)]. 68.[In the past one month^(CCA) (Mn)], 69.[I had noticed his reluctance to invite me to his bed^(CCA) (DM)]. 70.[He did not come to my hut in the night^(CCA) (DM)]. 71.[I got up immediately^(CCA) (DM)]. 72.[He had just^(MA) returned from Eke Ututu^(CCA) (DM)]73.[where^(CCA) he had gone to sell the lambs (DM)]74.[which^(CJA) had recently^(CJA) been weaned (DM)]75.[so that^(MA) the sheep could^(M-) mate with the ran^(CCA) (DM)]76.[Ugochi brought from her son-in-law's shome^(CCA) (DM)]. 77.[When^(CCA) I entered the obi^(CCA) (DM)], 78.[Iwuchukwu was sitting in his favourite chair^(CCA) (DM)], 79.[he was wearing a deep frown (DM)]. 80.[He had changed into his loin cloth^(CCA) (DM)]. 81.[His almost naked body looked young^(CCA), strong^(CCA), and desirable^(CCA) (DM)]. 82.[‘Sit down, Chieme^(VA) (IP)],’’ 83.[he said, pointing to a chair^(CCA) (DM)]. 84.[‘I want to talk to you.’’ (DM)] 85.[I tied my cloth high up^(CCA) (DM)]86.[so that^(MA) it covered my body from the chest to the knees^(CCA) (DM)]. 87.[I sat down carefully^(CCA) (DM)]88.[and^(CJA) gazed at him^(CCA) worriedly^(CCA) (DM)].89.[Somehow^(CCA), I felt (DM)]90.[what he was going to tell me (DM)]91.[I would^(M-) not only be unpleasant^(CCA) but^(CJA) calamitous^(CCA) (DM)]. 92.[‘We have been husband and wife for almost four years^(CCA) (DM)],’’ 93.[he began (DM)], ‘‘ 94.[but^(CJA) nothing has come out of it^(CCA) (DM)]. 95.[Is it not so ?’’ (IM)] 96.[He was choosing his words with restraint^(CCA) (DM)]. 97.[He waited (DM)], 98.[and^(CJA) when^(CCA) I did not respond (DM)], 99.[he continued : (DM)] 100.[‘The main problem is not that (DM)]101.[there has been no child (DM)]102.[or^(CJA) even^(CJA) pregnancy all these years^(CCA) (Mn)]. 103.[What gives me sleepless nights^(CCA) (DM)] 104.[it is that (DM)]105.[you have not seen your time (DM)]106.[like^(CJA) every normal woman should^(M+) (DM)]. 107.[This thing has bothered me for a long time^(CCA) (DM)]. 108.[You are not a child (DM)]. 109.[What is the matter with you^(CCA) ? (WhI)]’’ 110.[I was hurt^(CCA) by his attitude^(CCA) (DM)]. ‘‘ 111.[Iwuchukwu^(VA), you talk (DM)]112.[as if^(MA) I am the cause of this problem^(CCA) (DM)]. 113.[Do you think (IM)]114.[I will^(M-) not do anything about it^(CCA) (DM)]115.[if^(CJA) I knew the cause (DM)]116.[Have you forgotten that^(CJA) you? (IM)] 117.[and^(CJA) I consulted the woman dibia from Arochukwu on this same problem^(CCA) (DM)]’’ 118.[‘I have not forgotten (DM)],’’ 119.[he answered (DM)], ‘‘ 120.[but^(CJA) it does not seem (DM)]121.[there is a dibia (DM)]122.[who is able to^(M-) help you. (DM)]’’ 123.[‘But^(CJA), my husband^(VA), (Mn)] 124.[do not give up yet^(CJA) (IP)] ; 125.[I may^(M-) still^(MA) see it.... (DM)]’’ 126.[‘I do not share your hope, (DM)]’’ 127.[he interrupted impatiently^(CCA) (DM)]. 128.[‘I want you to know (DM)]129.[that^(CJA) I have decided to end this marriage (DM)]130.[which^(CJA) I consider no marriage at all. (DM)]’’ 131.[‘Iwuchukwu^(VA), what are you saying ? (WhI)]132.[you are saying this to know (DM)] 133.[how I will^(M-) react ? (IM)]’’ 134.[I was shocked^(CCA) and^(CJA) afraid^(CCA) (DM)]. 135.[My heart palpitated (DM)]. 136.[‘Chieme^(VA), how can^(M+) I play with a matter^(CCA) like this^(CJA) (WhI)?’’ 137.[He was looking at me, unwaveringly^(CCA) (DM)]. ‘‘ 138.[I want to marry another wife (DM)]139.[who^(CJA) can^(M-) give me children (DM)] . 140.[I am afraid of you^(CCA) (DM)]141.[and^(CJA) can^(M-) no longer continue with this marriage^(CCA) (DM)].’’ 142.[‘How do you know? (WhI)] 143.[your next wife will^(M-) not have a similar problem (DM)]’’ 144.[I asked in confusion^(CCA) (DM)]. 145.[‘I assure you (DM)]146.[I will^(M-) as certain (DM)]147.[that^(CJA) she has started seeing her time (DM)]148.[before^(CCA) I pay her bride price (DM)]. ‘‘ 149.[‘Is seeing her period a proof? (IM)] 150.[that^(CJA) she can^(M-) give you children (DM)]151.[I asked (DM)]. 152.[‘It may^(M-) not be (DM)], 153.[but^(CJA) it will be a proof (DM)]154.[that^(CCA) she is a woman, at least^(CCA) (DM)],’’ 155.[he countered in a harsh voice^(CCA) (DM)]. 156.[‘A woman^(VA)? (Mn)]’’ 157.[I trembled (DM)]. 158.[‘Am I not a woman (IM) ?’’] 159.[‘You are not a woman (DM)].’’ 160.[His eyes were challenging (DM)] 161.[And^(CJA) there were mocking (DM)]. 162.[‘What am I, then^(CCA) ? (WhI)]’’ 163.[My voice was full of hurt and^(CCA) despair^(CCA) (DM)]. 164.[I wilted like

cocoyam leaves^(CJA) do in heat of the sun^(CCA) (DM)]. 165.[‘I do not know (DM)]. 166.[You **should**^(M+) tell me (DM)]; 167.[or^(CJA) ask your chi. (DM)]’’ 168.[I was frightened (DM)]. 169.[Iwuchukwu was about to reject me^(CCA) (DM)]170.[and^(CJA) divorce me (DM)]. 171.[I did not want that to happen (DM)]. 172.[He was pleasing to me (DM)] ; 173.[moreover shame **would**^(M-) kill me (DM)]174.[if^(CJA) he exposed my condition to the world^(CCA) (DM)]. 175.[I pleaded (DM)], 176.[‘My husband^(VA), do not do this to me (IP)]. 177.[I **may**^(M-) yet^(CJA) see my time (DM)]. 178.[I am only^(MA) twenty years(DM)].’’ 179.[I knelt down before^(CCA) him (DM)]. 180.[Iwuchukwu became annoyed^(CCA) (DM)]. 181.[‘Only^(MA) twenty years, you say ? (IM)] 182.[Do you know (IM)] 183.[that girls of^(CJA) twelve or^(CJA) thirteen are already^(MA) seeing their time ? (IM)184.[And^(CJA) you say (DM)]185.[you are only twenty. (DM)]’’ 186.[‘But^(CJA), my husband, for some women (Mn)]187.[it comes late, perhaps^(MA) (DM)].’’188.[‘Not this late, (Mn)]’’ 189.[he retorted (DM)]. 190.[Moreover, I **can**^(M-) not wait any longer (DM)]. 191.[I am the only son of my father (DM)]. 192.[It is my duty to fill this ngwuruwith children^(CCA) (DM)]. 193.[He was not prepared to listen to my plea (DM)]. 194.[‘I am not against^(CCA) your taking a second wife (DM)],’’ 195.[I reasoned (DM)]. 196.[‘But^(CJA) let me stay with you^(CCA) (IP)].’’197.[‘How **can**^(M+) I take a second wife at my age ? (IM)]198.[I am twenty-four years (DM)]. 199.[Some members of my age group are not even^(CJA) married yet^(CJA) (DM)]. 200.[I do not want to grow premature grey hair (DM)]. 201.[If^(CJA) I bring home another young wife (DM)], 202.[both of you **will**^(M-) kill me with your rivalry^(CCA) (DM)]. 203.[I **will**^(M-) have no peace at all (DM)]. 204.[In addition (Mn)], 205.[it **will**^(M-) not be easy^(CCA) providing for two wives at this stage in my life^(CCA) (DM)].’’206.[He was doing everything to justify his decision (DM)]. 207.[I began to weep (DM)]. 208.[‘What **will**^(M-) I say destroyed our marriage? (IM)]209.[What **will**^(M-) I tell my people ? (IM)]’’ 210.[‘Tell them what pleases you (IP)]. 211.[I **will**^(M-) not mention your condition(DM)]212.[or^(CJA) I am the one divorcing you (DM)]. 213.[I leave you to tell your people (DM)]214.[whatever you consider appropriate (DM)]. 215.[I **will**^(M-) not ask for the bride price^(CCA) to be refunded (DM)]216.[unless your people return it on their own initiative^(CCA) (DM)].’’217.[As^(CJA)hesaidallthis(DM)],218.[Iwuchukwudidnottouchme(DM)]219.[or^(CJA)(he)triesto comfort me (DM)]. 220.[‘Are you the one saying all this (IM)]221.[or^(CJA) am I dreaming ? (IM)]222.[I asked, in tears (DM)]. 223.[‘I have been very patient^(CCA), (DM)]’’ 224.[he said, without any feelings^(CCA) (DM)].225.[‘My ancestors know (DM)]226.[I have tried (DM)]. 227[I do not want continue to live with a person^(CCA) (DM)]228.[whom^(CJA) I **can**^(M-) not say(DM)] 229.[is male or female.(DM)]’’

The Analysis of the Different Mood Type in the Extract 2

The following table displays the amount of all the different mood types identified in the second extract.

Table 6: Statistics of Mood Types in Extract Two

Mood types	Participants					
	Chieme	Ugochi	Narrator	Iwuchukwu	Rate	Total
Declaratives	122 (63.21%)	09 (4.66%)	03 (1.55%)	59 (30.56%)	84.27%	193
Imperatives	03 (42.85%)	02 (28.57%)	00 (00%)	02 (28.57%)	3.05%	07
Polar Interrogatives	09 (69.23%)	00 (00%)	00 (00%)	04(30.76%)	5.7%	13
Wh-Interrogatives	03 (75%)	00 (00%)	00 (00%)	01 (25%)	1.74%	04
Exclamative	00 (00%)	00 (00%)	00 (00%)	00 (00%)	00 (00%)	00
Modulated Interrogative	00 (00%)	00 (00%)	00 (00%)	00 (00%)	00 (00%)	00
Minor clauses	8 (66.66%)	01 (8.33%)	00 (00%)	03 (25%)	5.24%	12
Total per participant	145 (63.31%)	12 (5.24%)	03 (1.31%)	69 (30.19%)	100%	229

Knowing that participants have used 229 moods in this extract, Declaratives occupy a large proportion with a total of 193 representing 84.27% over this total. Chieme totalized 112(63.21%), Ugochi 9(4.66%), the narrator 3(1.55%) and Iwuchukwu 59(30.56%).I have also found out of four participants 7 Imperatives (3.05%) which has been shared between Chieme 03 (42.85%), Ugochi 2(28.57%) and Iwuchukwu 2(28.57%). Participants have used 13 polar Interrogatives (IM) among which Chieme has used 09(69.23%) and Iwuchukwu 4(30.77%). The declaratives (84.27%), Interrogatives (3.05%), cover a large proportion (87.32% per 100%).

This shows that interactants have been more interested in exchanging Information Compared with the exchange goods and services. The use of Imperatives shows that participants give order and Command. Notice that Wh-Interrogatives occur 04(1.74%) are shared between chieme 03(75%) and Iwuchukwu 01(25%). In spite of their limited numbers, interactants have also exchanged goods and services. 12 minor clauses(5.24%) are used to give short answers or express approvals or disapprovals. Of the minor clauses Chieme has used 11(66.67%), Ugochi 1(8.33%) and Iwuchukwu has used 03(25%). In all over the 229 clauses chime has used 145 (63.31%), Ugochi 12(5.24%), the Narrator 3(1.31%) and Iwuchukwu has used 69(30.19%).

2.1.2.3. Analysis of Modality in Extract Two

This analysis pinpoints the statistics of the use of modality by all the participants in extract two. It clearly gives the total use of modality element by each participant. The table below gives more detailed information about the statistics.

Table 7: Statistics of the Use of Modality in Extract Two

Participants					
Modality	Chieme	Ugochi	Narrator	Iwuchukwu	Total
Modulation	00	00	00	04	04 (11.76%)
Modalization	15 (50%)	02 (6.67%)	00	13 (43.33%)	30 (88.23%)
Total per Participant	15 (44.12%)	02 (05.88%)	00	17 (50%)	34 (100%)

Table 7 reveals that participants have used modality 34 times to express judgments and attitudes toward their opinions and beliefs. There are 30 cases of modalization (88.23%); of these modalizers; Chieme has used 15(50%), Ugochi 2(6.67%) and Iwuchukwu 13(43.33%). Participants have also used modality to express obligations and inclinations about their proposals. Iwuchukwu has used 04 modulations (11.76%). Wholly Iwuchukwu has used modality elements 17 times (50%) Chieme 15 times (44.12%) and Ugochi 2 times (5.88%).

Analysis of Adjuncts in Extract Two

The table below gives more details about the statistics of adjuncts got when identifying them in the extract under analysis.

Table 8: Statistics of Adjunct Types in Extract Two

Participants						
Adjunct types	Chieme	Ugoch	Narrator	Iwuchukwu	Total	Rate
Circumstantial	85 (72.64%)	08 (6.83%)	03 (2.56%)	21 (17.95%)	117	58.21%
Conjunctive	36 (63.15%)	01 (1.75%)	00 (00%)	20 (35.08%)	57	28.35%
Mood	11 (73.33%)	2 (13.33%)	00 (00%)	02 (13.34%)	15	7.46%
Vocative	06 (66.66%)	01 (11.11%)	00 (00%)	02 (22.22%)	09	4.47%
Polarity	01 (100%)	00 (00%)	00 (00%)	00 (00%)	01	0.49%
Continuity	00 (00%)	00 (00%)	00 (00%)	00 (00%)	00	00%
Comment	02 (100%)	00 (00%)	00 (00%)	00 (00%)	02	0.99%
Total per Participant	141 (70.14%)	12 (5.97%)	03 (1.49%)	45 (22.38%)	201	100%

Participants have wholly made use 201 adjuncts. Of these, there are 117circumstantial adjuncts (58.21%). Over the 117circumstantial adjuncts, Chieme has used 85 (72.64%), Ugochi 08(6.83%), Iwuchukwu 21(17.95%) and the Narrator has used 03(2.58%). This justifies that participants have added experiential elements to their clauses. It has also been identified 57 Conjunctive adjuncts (28.35%), of which Chieme totalized 36 (63.15%), Iwuchukwu 20 (35.08%) and Ugochi only one (1.75 %). The use of conjunctive adjuncts aims at creating cohesion between the different clauses of this extract.

Moreover, there are 15 mood adjuncts (7.46%) which are shared among Chieme (11 or 73.33%), Ugochi 2(13.33%) and iwuchukwu 2(13.34%). These mood adjuncts are used to express usuality, probability, intensification and minimization. In addition, there are 09 vocative adjunct (4.47%) which have been used by Chieme 06(66.67%), Ugochi 01 (11.11%) and Iwuchukwu 02 (22.22%) to mark how distant and unequal they are in terms of power. Chieme has also used only 01 polarity adjuncts (0.49%) in answering Ugochi's questions, and Chieme has used two comment 02(0.99%). Overall, Chieme has made use of 141 (70.14%) adjuncts, Ugochi 12(5.97%), the Narrator 03(1.49%) and Iwuchukwu 45(22.38%).

Tenor of Discourse

Based on the outcomes of the mood analysis, it has been carried out the analysis of tenor of discourse to point out how interactants are interpersonally related. Four in number, these interactants are Chieme, Ugochi, the Narrator and Iwuchukwu. One can contend that the power between Chieme and Iwuchukwu is unequal. Under the angle of social class, Chieme is a woman who love Iwuchukwu too much, but because she is not giving a baby and is unable to see her time. Iwuchukwu gives order to her.

As far as Imperative clause is concerned, when considering the clause ("Sit down, Chieme") it is clearly mentioned that Iwuchukwu command Chieme. Concerning the vocative Adjunct, Iwuchukwu addressed to Chieme (page 103). If

one considers the clause “tell them what pleases you” (page 107), Iwuchukwu is addressed to Chième by commanding her. The four modulations in the extract are used by Iwuchukwu, which show that there is a power of inequality while speaking to his wife.

The use of vocative (Chieme) shows the mark of supremacy of Iwuchukwu on his wife Chieme. Taking into account Ugochi and Chieme the power between the both are not totally equal, because mother Ugochi command her daughter, and also advising her. Considering the use of imperatives, modulations and vocative adjuncts; it is conclusive that the power between Chieme and Iwuchukwu is unequal. Again, the power between Chieme and Ugochi is also unequal.

Dealing with the affective involvement between Chieme and Iwuchukwu, it can be said that the affective between the participants are not neglect able. As far as Chieme and Iwuchukwu are concerned, the affection involvement of Chieme is higher than the one of Iwuchukwu. Concerning the other participants towards Chieme, the affective involvement is low.

As far as the contact is concerned, with regard to the contact between Chieme and Iwuchukwu, it is frequent. This contact between Chieme and Ugochi is also frequent. These participants frequently meet. Especially Chieme and Iwuchukwu and debate about their situation (the problem Chieme has in his couple) and problem raised by Iwuchukwu, her husband.

3. Discussion of Findings

This part stands for a recapitulative assessment of all the analyses so as to make the different points much easier to grasp. In the final analysis, it has been constantly highlighted how much powerful language operates in establishing the male- female tenor exchange and also a social relationship.

Discussion of Findings in the two Selected Extracts

Discussion of the Findings from Extract One

In extract one, the conversation held by the five participants are mainly focused on the exchange of information since the rates of declaratives 250(87.10%) and Minor clauses 18(6.27%) are considerably predominant. In fact, the issue of the conversation has much influenced the choice of mood types, which brings the actual number of clauses to 268, outof287. Then, the exchange of goods and services is focused on imperatives. This extract contains 08(2.79%), interrogatives (1.74%), Wh-interrogatives 03(1.05%) and Exclamatory appears with 03(1.05%).

In the first extract, the main point of this conversation is the badness towards a couple. It is over questions that many points of misunderstanding can be clarified. It is to note that these clarifications are provided through statements. That is why participants use more the grammar of proposition to give and demand information. In view of the statistics, it can be concluded that this extract is formed on the exchange of information. The exchange of good and services through imperatives are less considerable. These imperatives are especially used by Obiatu, Onyeka and Mother through these number clauses (46,116, 136, 127, 275, 276, 139, 257). This has shown how Onyeka commands or instructs Obiatu and Mother through his speech and behaviors. Apart from these major mood types, there are also other clauses whose rates are not neglected. Knowing that Minor clauses are used to giving short responses, exclamatives ones are for expressing emotions and exclamations. In this section, the male-female tenor analysis is focused on the main character. Onyeka has spoken more than Obiatu especially through clauses they have used about the subject of marriage. Here Obiatu is showing his power over Onyeka. Onyeka has expressed herself too much, but her speech does not matter at all his partner. It means that she does not have any power of his partner. Extract one shows that female genders do not dominate despite the power lover of Onyeka towards Obiatu. The feminist ideology through the result is that women sometimes are in need of something and do not succeed all the time. From all these details, the use of declaratives adequately reflects the social role of Oneyka as rebellious to Obiatu and “his mother” as adviser to her daughter. The women’s submission in the use of interrogatives, exclamatives, imperatives, to some extent proves that they are at least verbally, less powerful as far as behaviors and demands are concerned.

The use of modality denotes that interactants have expressed judgments attitudes about their utterances. They have expressed either probability and usuality (modalization) or obligation and inclination (modulation). The combination of modalization and modulation makes a total of 11(eleven). It is to indicate that modalization have covered (90.90%) of the use of modality whereas modulations have just occupied (9.10%). Clearly, participants have more modalized than modulated in this extract. All the total use of the modality is used by Onyeka.

Participants have also uttered 295 adjunct types of which circumstantial ones come top with a rate of 190 (64.41%) and are split between Onyeka 181(95.26%), Obiatu 04(2.1%), the Narrator 03(1.58%), Nwafo and Mother have used each 01(0.53%) . Through these adjuncts, participants add experiential elements to their clauses. Conjunctive adjuncts come second with also a high rate used by Onyeka 70(98.59%), knowing that in conjunctives after Onyeka only Nwafo

has used 01(1.41%) and continuity adjuncts 03(1.01%) have enabled participants to add textual information to their clauses. Mood adjuncts occur in interpersonal field. Onyeka has come top with 21(95.45%) out of 22 mood adjuncts employed. The use of vocatives 09 (3.05%) is also seen in this extract. Vocative adjuncts are also the ones used in social domain; so Onyeka and Mother express themselves by direct address through these four example ‘Onyeka, bad child, my daughter ’’etc. Mother has asked questions to Onyeka with concerned in order to know more about the situation. Onyeka has also replied, addressed participants by many vocatives, but Obiatu is like soundless in this position. The use of these adjunct types reveals how interactants are connected; it is a feature of friendly, lovers and associates relationships. There is no comment and polar adjuncts in this extract. Here the females have made use of more adjuncts. Knowing that Onyeka has come top in all the adjunct types especially in circumstantial and conjunctive, this shows the social relationship and the cohesion towards the participants through the other adjuncts.

The tenor of discourse has been a deduction from the mood, adjunct, and modality types analysis. In this view, I have found out that the power between Onyeka and Nwafo, Obiatu, mother are not equal. But the affective involvement between Onyeka and Obiatu is shown especially from Onyeka. In other words, the affective involvement between Onyeka and Obiatu is high. About the other participants the affective involvement is low. Concerning the contact, there is frequent contact between Obiatu and Onyeka since they had seen each other. The contact between the other interactants is not frequent. I have deduced that the conversation towards the interactants is formal.

Discussion of the Findings from Extract Two

In extract two, many participants are involved. Chieme, Ugochi and Iwuchukwu are the main participants among the four on which the discussion is focused. The interpersonal strand of meaning studied in extract 2 shows at the level of mood analysis that the dominant speech functions have been 193 statements (84.28%) and questions 13(5.68%). This means that interactants have mainly exchanged information. This can be justified by the fact that the participants resort more to the grammar of propositions to argue about the topic of their conversation, the conversation held by the both especially Chieme with the humiliation and maltreatment from his husband. It has been also mainly based on the exchange of information according to the declaratives and interrogatives cited. In fact, the issue of the conversation has much influenced the choice of mood types. The exchange of goods and services through imperatives (07: 3.05%) is less considerable. Wh-interrogatives are implied to ask questions. These imperatives are used by Chieme 03(42.86%), Ugochi 02(28.57%) and Iwuchukwu 02(28.57%) to make commands, offers and give orders. Here Chieme tries to convince Iwuchukwu in vain, his husband in turn uses authority to influence her. To give short answers or reactions, 12(5.24%) of minor clauses have been identified in the extract. These minor clauses are used by Chieme who comes up first with 8 (66.66%) to reply to questions asked by his husband Iwuchukwu with 3(25%). Chime is used to answering shortly and speaking through the conversation.

It can be inferred that Ezeigbo denounces and expresses the ill-treatments, the place of inferiority, and the humiliation of women coming from men in general. Through these statements and questions, Iwuchukwu shows his impatience and disappointment. The use of modality reveals that interactants have expressed judgments and attitudes about their articulations. They have expressed both probability and usually (modalization), or obligation and inclination (modulation). The combination of modalization and modulation makes 34 uses of modality. It is to note that modalization has covered 88.23% of the use of modality whereas modulation has just occupied with 11.76%. Chieme 15 times or (50%), Ugochi 2 times (6.66%) and Iwuchukwu (13 times or 43.33%) have modalized because of the equality of authority existing among them. Iwuchukwu shows his authority towards his wife Chieme, through 04 modulators. He has shown his strength and also influences across his speech. As far as Chieme is concerned, she has no authority and cannot take any decision; so she used to modalize her speech. The male-female tenor in this special part is that the male has controlled and established everything according to him.

Concerning the use of adjuncts, in extract 2, these are split into 117 circumstantial adjunct (58.21%), conjunctive (28.35%), mood 15(7.46%) 01 polarity (0.49%), vocative 09(4.47%) and comment 02(0.99%). It can be noticed that circumstantial adjuncts rank highest and their high rate can be justified by unlimited additional elements having to do with places, times, etc. All the secircumstantials are mostly expressed by Chieme. These adjuncts have been used to complement additional information to the clauses used by interactants. The second highest position is held by 57 (28.35%) which have highly operated as connectors or linking words to achieve cohesion and create some logic in the flow of communication. So, Chieme acts as the narrator and uses a high amount of the total use of adjuncts. Male-female analysis through these adjuncts shows that many arguments have been articulated through concrete development and reveals the real relationship existing among them. There are (15) mood adjuncts, nine vocative (4.47%); and in social meaning mood adjuncts and vocatives ones are very important. Chieme has recorded 11(73.33%) mood adjunct types; Ugochi and Iwuchukwu have used each 02(13.33%) which denotes the exchange between the interactants. Vocatives used by Chieme are 06(66.66%), she has employed them to express herself in front of her husband but in turn Iwuchukwu with 02(22.22%) calls her with authority by verbally maltreating her. They make use of some vocatives such as ‘‘Chieme, my husband, a woman’’etc. Ugochi has also employed 01(11.11%). Chieme uses her voice to address the

identity of the spoken party. This is to say that the use of these vocatives shows how interactants are closely connected. It is a characteristic of family relationships, where interactants are most of the time age mates, acquaintances husbands and wives or lovers.

The advantage of tenor discourse reveals that interactants have established and maintained interpersonal relationship characterized by unequal power between Iwuchukwu and Chieme. Chieme affection shows that the female tenor is not powerful at all. The authority of female does not mean anything. Under the angle of social class, Chieme is a woman who loves Iwuchukwu too much but because she has not giving a baby and not seeing her time, his husband Iwuchukwu has maltreated her.

Between Chieme and Ugochi even the Narrator, the power is not totally equal. The male tenor here is so high; Iwuchukwu especially has shown his power and humiliated her wife. As for the effective involvement, the one of Chieme is higher than the one of Iwuchukwu. Concerning the other participants towards Chieme, the affection is low. The contact between the participants is frequent especially between Chieme and Iwuchukwu. These participants frequently meet.

CONCLUSION

In all regards, this study has been dedicated to exploring the power of language in establishing and keeping all the relationships. On the whole, two extracts have been selected from Ezeigbo's *The Last of the Strong Ones* to which the systemic linguistic theory has been applied, namely the grammar of interpersonal meaning. The analysis has helped me to show how the grammatical recognition contributes to expressing typical relations that hold among the interactants and fit the exchange fields.

By and large, it has been noticed a dominance of declarative clauses in the four extracts. So, the linguistic study of the four extracts allows me to uncover on the one hand, meaning about the relationships and attitudes of the participants, their nature, their status and roles and on the other hand, the very deep messages that are conveyed through the novel. Based on the excerpts, it can be grasped that minor clauses follow immediately declaratives in terms of statistics. It is after minor clauses that the interrogatives come. This is to say that the speech functions of questions are also largely used in the interactions. When combining all the declaratives and interrogatives, it is noticeable that interactants have largely concentrated on the exchange of information. As for the exchange of goods and services, it is very negligible in terms of statistics. Some extracts contain no modulated interrogatives or sometimes one or two imperatives.

As for the use of modality elements, modalization ranks first in all the four extracts. It can consequently be deduced that the participants have not expressed a lot of obligations and inclinations under the cover of modulation. In other words, participants have more modalized than they have modulated. Some other elements such as adjuncts contribute a lot to mood function. They have been used to add complementary information connected to experiential, interpersonal and textual contents to the clauses. The main remark to make at this level is that, in all the extracts, participants have predominantly used circumstantial adjuncts. Conjunctive adjuncts have come second before granting place to either mood adjuncts or vocative adjuncts depending on the extracts. The remark is that some extracts do not contain comment or continuity adjuncts.

In extract 2, there is an unequal power between Iwuchukwu and Chieme but it is equal between the other interactants specially Chieme, Ugochi and the narrator. For the affective involvement, the one of Chieme is higher than the one of Iwuchukwu. Concerning the other participants towards Chieme, the affective involvement is low. The contact between interactants is frequent. More peculiarly in this extract, Chieme who is Iwuchukwu's wife and love him too much humiliated because she is not giving birth to a baby and has not seen her menses. Iwuchukwu decides to take a second wife; he maltreats Chieme, till he says that he cannot live with a person he does not know if she is a woman or man. This means that men do not sympathize with women when it comes to their inability to give birth.

REFERENCES

1. Adimora – Ezeigbo, A. (1996/2006). *The Last of the Strong Ones*. Literamed Publications (Nig.) Limited.
2. Eggins, S. (1994/2004). *An Introduction to Systemic Functional Linguistics*. London: Pinter Publishers.
3. Koutchadé, S. I., Datondji, A. C., & Salami, A. (2018). Examining Mood Structures in Chukwuemeka Ike's *The Chicken Chasers*. In *Revue des Sciences du Langage et de la Communication (ReSciLac)*. Vol.5, N°1. pp. 99-114.
4. Salami, A. (2019). Lexico-Grammatical Features in Chukwuemeka Ike's *The Naked Gods, Sunset at Dawn and The Chicken Chasers: A Systemic Functional Perspective*. Unpublished PhD Dissertation. Université d'Abomey-Calavi. Benin.
5. Amoussou, Y. C. (2014). "Discourse Tenor, Context and Character in The Lawyer's Monster Parable (*Petals of Blood*)". *Particip'Action*, Vol 6, N°1. pp.147-70.
6. Halliday, M. A. K. (1994/2004). *An Introduction to Functional Grammar*. London: Edward Arnold.
7. Fowler, R. (1986). *Linguistics Criticisms*. London: Oxford University Press.

8. Koutchadé, S. I. and Mèhouénou, S. (2016). Male-Female Characters's Tenor of Discourse in AkachiEzigbo's *The Last of the Strong Ones*. In *International Journal of Linguistics*; Vol.8, N°3, pp.167-182.
9. Halliday, M. A. K &Matthiessen, M. I. M. (1999). *Construing Experience through Meaning*. London: Cassell.
10. Fontaine, L. (2013). *Analysing English Grammar: A systemic Functional Introduction*. New York: Cambridge University Press.