

EXPERIENTIAL MEANING IN EKWENSI'S JAGUA NANA'S DAUGHTER: AN EXPLORATION OF LINGUISTIC CONTRIBUTIONS TO SOCIAL COHESIONS FOR A SUSTAINABLE DEVELOPMENT OF AFRICAN COUNTRIES

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Résumé

Ce travail de recherche porte sur l'application de la théorie de la linguistique systémique fonctionnelle à l'analyse de trois extraits du roman Jagua Nana's Daughter de Cyprian Ekwensi. Il vise à decoder les sens expérientiels du roman sélectionné en vue d'explorer les contributions linguistiques à la cohésion sociale pour le développement durable des pays africains. A cet égard, une approche mixte a été utilisée pour réaliser cette étude. Les résultats ont montré la prédominance des procès matériels suivis par les procès mentaux, verbaux et comportementaux dans les extraits. Sur la base de ces statistiques, le chercheur a observé que Jagua Nana et sa fille Liça de même que Auntie Kate et sa voisine Sister Heide sont non seulement les personnages les plus actifs et bavards mais aussi et surtout les plus impliqués dans les différents sujets débattus dans les extraits sélectionnés sur les plans mental, physiologique et psychologique. Il a été donc soutenu que Cyprian Ekwensi a décrit dans ce roman, l'importance des enfants pour la cohésion sociale dans les pays africains de même que les pratiques abominables notamment le mensonge soutenu par des preuves falsifiées telles qu'un faux certificat de décès, un faux tombeau, la trahison, la prostitution, et la corruption qui affectent la cohésion sociale et par conséquent le développement des pays africains. Il est extrêmement important de combattre voire travailler à bannir des sociétés africaines, les pratiques abominables dénoncées par l'auteur en vue de préserver la cohésion sociale, la stabilité et la paix nécessaires pour un développement durable des pays africains.

Mots clés : sens expérientiel, type de procès, développement durable, transitivity.

Abstract

This paper seeks to apply systemic functional linguistic theory to the analysis of three extracts from Cyprian Ekwensi's Jagua Nana's Daughter. It aims at decoding experiential meanings from the selected novel in order to explore linguistic contributions to social cohesions for a sustainable development of African countries. In this respect, a mixed-method has been used to carry out this study. The results reveal that material processes are the most frequent process type followed by mental, verbal and behavioural

processes in the selected extracts. The statistical results have led the researcher to observe that Jagua Nana and her daughter Liṣa as well as Auntie Kate and her flat mate Sister Heide are not only the most active and talkative participants but also the most mentally, physiologically and psychologically involved in the different issues discussed in the selected extracts. It has thus been contended that Cyprian Ekwensi has depicted through his novel the importance of children for social cohesions in African countries as well as heinous practices namely lie with fake pieces of evidence such as a fake death certificate and a fake grave, betrayal, prostitution and corruption that affect negatively social cohesions and consequently the development of African countries. In the perspective of preserving social cohesions, stability and peace necessary for a sustainable development of African countries, it is highly important to fight against and even work to banish from African societies, the heinous practices denounced by the author.

Keywords: *experiential meaning, process type, sustainable development, transitivity.*

Introduction

Language, as a vital tool of communication, enables humans to express their ideas, feelings and needs to their neighbours / flat mates, classmates, colleagues, friends or relatives and business partners. No human being can live in a human society without the need of using language in its either oral or written forms. Language is highly important for social life and sustainable development of human societies as it enables interactions, shapes our thoughts and carries our cultural values and identities.

It is thus relevant to study language and its functions. In this respect, many approaches have been proposed by linguists such as M. A. K. Halliday, S. Eggins, R. Fowler, J.R. Martin, J.D. Benson, to name just a few, for the study of language and its function(s). Systemic functional linguistics is one of those approaches. In this system, the study of the language meaning involves three functional labels: experiential, interpersonal and textual meanings. The description of the experiential meaning involves one major system that is the system of transitivity, the one of interpersonal meaning involves the system of mood whereas the description of textual meaning involves theme.

In the framework of this research work, the emphasis has been put on the experiential meaning. The objective here is to describe and analyse linguistic features which connote experiential meaning in Cyprian Ekwensi's *Jagua Nana's Daughter* in order to explore linguistic contributions to social cohesions for a sustainable development of

African countries. This work is not limited to the description of the linguistic features; it also focuses on the interpretation of those features.

1. Methodology

For the application of the systemic functional linguistic theory to the analysis of *Jagua Nana's Daughter*, a mixed method (qualitative and quantitative) has been used. In fact, *Jagua Nana's Daughter* is a novel produced by the Nigerian writer Cyprian Ekwensi. In line with Hornby (1989) who views sample as being a part of a whole that can be looked at to see what the rest is like, three Extracts have been selected from *Jagua Nana's Daughter*. Extract N°1 pp 20-23, Extract N°2 pp 100-101 and Extract N°3 pp156-157. Then, the process types such as material, mental, verbal, behavioural, existential and relational as well as their associated participants have been identified, analyzed and their frequency distribution has been determined and interpreted following qualitative research method principles.

2. Literature Review and Theoretical Framework

2.1. Literature Review

The study of language and its function(s) calls for many linguistic methods and categories: systemic functional linguistics, stylistics, semantics, transformational grammar, to mention just a few. The systemic functional approach is one of the most appropriate methods for the description and interpretation of linguistic features in literary works. Description and interpretation of literary works are of a great importance as far as linguistic study is concerned. In this sense, Traugott and Pratt (1980) argue that:

Linguistics can contribute a great deal to our understanding of a text. It can help us become aware of why it is that we experience what we do when we read a literary work, and it can help us talk about it, by providing us with a vocabulary and a methodology through which we can show how our experience of a work is in part derived from its verbal structure. Linguistics may help us solve problems of interpretation

by showing us in rigorous ways one structure is possible but not another. (Traugott and Pratt,1980: 20)

The application of linguistic theories to literary texts contributes to their understanding. Ngara (1982) applies linguistic theories to Ayi Kwei Armah's *Two Thousand Seasons* and Ngugi Wa Thiongo's *A Grain of Wheat*. The description and analysis of tenor of discourse helps him to uncover the major themes discussed in these two literary works. In *Two Thousand Seasons* linguistic study of the extracts allows Ngara to show that the novel is focused on Beauty and Ugliness. He states that:

Beauty and Ugliness are related to the overall theme of the novel. That thing is beautiful which is consonant with 'the way' and which reflects the accepted values of 'the people of the way', and that thing is ugly which is connected with the destroyers and the values... All beauty is the creative purpose of our relationships... The opposite of creation is destructiveness. Destroyers are destructive and consequently ugly. (Ngara, 1982:136)

In *A Grain of Wheat*, Ngara infers from the linguistic study of the extracts that the novel mainly deals with violence, horror, and intense suffering expressed through a quiet tone of language.

Another compelling example that confirms Traugott and Pratt's statement about the great contribution that linguistics brings to the understanding of literary works is the one of Fowler (1986) who: 'demonstrates how the structure of the language chosen in a particular communication creates a grid of meaning which encourages a slanted perspective on what is being presented by the communication.' (Fowler, 1986:22)

In the same line, Dadjo and Hakibou (2021) apply linguistic theories to describe ideational meaning in two extracts from Ngugi Wa Thiongo's *A Meeting in the Dark*. The exploration of the ideational meaning has helped them contend that the deep messages conveyed through the selected short story concern Christianity and its impacts on African family lives. In other words, the short story has dealt with the various transformations

that occurred in Africa in general and in African family lives with the arrival of Christian missionaries in particular.

2.2. Theoretical framework

Linguists have used various theories in their attempt to study language and systemic functional linguistics is one the prominent theories that view language as social semiotics. In the framework of this theories, three types of analyses such as transitivity, mood and textual analyses help explore three different meanings known respectively as experiential, interpersonal and textual. It must be noted that this study focuses only on transitivity analysis. The concept of transitivity is viewed by Halliday (1970) as the set of options whereby the speaker encodes his experience of the process of the external and internal worlds of his own consciousness together with participants and circumstances. This is the sense in which the term is used in the framework of this research work. The theory of transitivity involves the concepts of process, participant and circumstance. They are essential to the understanding of transitivity. A process is the aspect of the clause realized in the nominal group or simply the meaning encoded in the verb. Participants are aspects of the clause realized in the nominal groups. Circumstances are aspects of the clause realized in the adverbial groups or prepositional phrases.

It is important to note that traditional grammarians classify verbs in two (2) categories such as: state verbs and action verbs. But, drawing on Halliday (1985), Eggins (1994) has distinguished up to six processes: material, mental, verbal, behavioural, existential and relational. Each process type with its corresponding participants are discussed below:

- **Material Processes**

The basic meaning of material processes is that an entity does something, undertakes some action. So a material process is a process about doing, about real concrete and tangible actions. The participants involved in a material process are:

- Actor: it is the constituent of the clause who does the deed or performs the action. In traditional grammar, it is called subject.
- Goal: it is that participant at whom the process is directed, to whom the action is extended. It is the participant treated in

traditional grammar as the direct object. The Goal is usually what becomes subject in the passive.

- Range: When there is a close relationship between the process and the second participant, or when the direct object seems to be closely tied to the process, it is called range, not goal. Range is what is called in traditional grammar cognate object. In the example 'She ran the race', the phrase 'the race' is functioning as range.
- Beneficiary: The participant which benefits from the process. There are two (2) kind of beneficiary known as recipient (the participant to whom something is given) and client (the participant for whom / which something is done)

- **Mental Processes**

They are processes which encode meaning of a thinking, feeling, knowledge and perception. All mental processes involve two (2) participants known as senser (the active participant who feels, thinks or perceives) and phenomenon (the non-active participant which is thought, felt or perceived by the senser).

- **Behavioural Processes**

Halliday (1985) describes behavioural processes as a 'half-way house' between mental and material processes. That means that the meanings they realize are mid-way between materials on the one hand and mental on the other hand. They are typically processes of physiological and psychological behavior. They function 'as processes of doing rather than of thinking or perceiving' such as to smile, to laugh, to dream, to cough, to look at ... Behavioural processes involve behavior (the one obligatory participant that is typically a conscious being), behaviour (the participant that is like a range, a restatement of the process) and phenomenon (the participant which is not a restatement of the process.).

- **Verbal Processes**

They are processes of verbal action, in other words, saying and its synonyms. The three participants involved in verbal processes are known as sayer (the participant responsible for the verbal process), receiver (the one to whom the verbal process is directed that is the beneficiary of a verbal message) and verbiage (the nominalized statement of the verbal process).

- **Existential Processes**

They are processes where things are just stated to exist. They typically employ the verb 'be' or synonyms such as exist, arise, occur. The only one obligatory participant is called existent which means what is stated to exist.

- **Relational Processes**

The category of relational processes covers the many different ways in which 'being' can be expressed in English clauses. The most frequent relational processes are the intensive and the possessive. An intensive relational process involves establishing a relationship between two terms, where the relationship is expressed by the verb 'be' or a synonym. They are divided into two sub-types: intensive attributive and intensive identifying. Intensive attributive processes are processes about the assignment of a quality, a classification or a descriptive epithet, called attribute to a participant. The participant to whom the attribute is assigned is called carrier. Intensive identifying processes are processes about 'defining' and involve two participants called token (the participant that stands for what is being defined) and value (the participant that defines). Possessive processes encode meaning of ownership or possession. Possession can be realized either through the process called possession or an intensive process. Possessive processes involve two participants called the possessor (the participant that possesses or owns) and the possessed (the participant that is owned).

- **Circumstances**

They are the types of participant that can occur with all process types. There are a total of seven circumstances, some of which are divided into subtypes. An identification question is put between brackets for clarifications. The first type of circumstance is called extent and it comprises two subtypes: duration (temporal: how long?) and distance (spatial: how far?). The second type is called cause (Why?). The third type is location which comprises two subtypes: time (when?) and place (Where?). The fourth is matter (What about?) The fifth type is manner which has three subtypes: means (how, which, what?), quality (How?) and comparison (What....like?). The sixth type is accompaniment which encompasses reason (What for?) purpose (why?) and behalf (Who for?). The last types is called role (what as?).

3. Data Analysis

Drawing on systemic functional linguistics, this section focuses on the description and analysis of three selected Extracts from *Jagua Nana's Daughter* in the light of transitivity theory following the keys below which are used to distinguish the functional constituents of the clause and process types' identification:

- **Keys**

P = Process ; Pm = material process ; Pme = mental process ; Pv = verbal process ; Pb = behavioural process ; Pe = existential process ; Pi = intensive process ; Pp = possessive process ; Pc = causative process ; A = Actor ; G = Goal ; Ag = Agent ; R = range ; B = Beneficiary ; S = Senser ; Ph = Phenomenon ; Sy = Sayer ; Rv = Receiver ; Vb = Verbiage ; Be = Behavior ; Bh = Behaviour ; X = Existent ; T = Token ; V = Value ; Cr = Carrier ; At = Attribute ; Pr = Possessor ; Pd = possessed ; C = Circumstance ; Cx = extent circumstance of; Cc = circumstance of cause ; Cl = circumstance of location ; Cm = circumstance of manner ; Co = circumstance of role ; Cma = circumstance of matter ; Ca = circumstance of accompaniment.

3.1. Transitivity Analysis of Extract 1

A lot of processes have been identified in this Extract. The Table below displays the frequency of the different processes.

Table 1: Frequency Distribution of Process Types in Extract 1

Processes	Frequency	Percentage
Material	51	57.30%
Mental	14	15.73
Verbal	11	12.35
Behavioural	07	07.86
Existential	00	00
Relational	06	06.74
Total	89	99.98≈100

(Source: Dadjo, 2022)

From the above statistics, it appears that the most frequent processes are material, mental and behavioural. The material processes in this Extract

can be classified into three categories. The first category comprises processes which express concrete actions; the second is made up of processes denoting movement either of the body or on a distance; the third one includes processes which could be termed as ‘dematerialised’ processes according to Halliday (1970). These three categories of process are illustrated below:

- **Material processes**

- (1) Mama’s friend and relations (A) **were cooking (Pm)**
- (2) Mama’s friend and relations (A) **were sweeping (Pm)**
- (3) Mama’s friend and relations (A) **were washing (Pm)**
- (4) Mama’s friend and relations (A) **were making (Pm)** other preparations (G)
- (5) We (A) **received (Pm)** the things (G)
- (6) You (A) sent **(Pm)** for the feast (B)
- (7) Brother Fonso **gets down (Pm)**
- (8) **She** (A) rushed **(Pm)** outside (Cl)
- (9) Brother Fonso and his children **trooped (Pm)** across the courtyard (Cl)
- (10) They (A) **walked (Pm)** back to the house (Cl)
- (11) I (A) **am giving (Pm)** part of it (G) to the church (B)
- (12) Rosa (A) **gave (Pm)** her usual rosy smile (G)
- (13) Obi family (A) **had donated (Pm)** six hundred pounds (G) towards the construction of the new place of worship (B)

It must be noted here that in (11) the process “am giving” is a ditransitive process in that it admits a goal and a receiver. Most of the time, the goal is a tangible object to be handed to the receiver as in (11). ‘it’ (which refers to money) is tangible to the receiver “the church” But the process ‘gave’ in (12), is said to be handed to the receiver.

The participant involved in the material processes are many. The first category is actor. In the extract N°1, apart from the two inanimate actors, as in (14) ‘The church bell (A) **rang’ (Pm)** and (15) ‘The bus (A) **rolled off’ (Pm)** all the other actors are human being and are encoded in personal pronouns: ‘I’ ‘you’, ‘we’ as in (5); (6); (11) when the characters

are having conversation and 'he', 'she' and 'they' as in (8) and '10) when the narrator is relating events.

Apart from the actor, other participants such as goal and beneficiary are also involved in a material process. In this extract they are 51 material processes among which 8 are intransitive (rose, get down, rushed, trooped, rang, ended, die; rolled off) which implies that nothing or nobody is affected by the actions of those processes as illustrated below:

- (7) Brother Fonso **gets down (Pm)**
- (13) The church bell (A) **rang (Pm)**
- (14) The bus (A) **rolled off (Pm)**

As it appears in the above examples, these processes need no other participants for their complementation unlike other transitive processes which require other participants for their complementation.

• **Mental Processes**

In Extract 1, 14 mental processes have been identified. These processes can be classified in 3 sub categories as illustrated below:

- **Cognition** : remember, noticed, recalled, planning, wanted, remember, expected
- **Perception** : saw, know, could hear
- **Affection** : shocked, surprised, darkened, pleased

Nearly all the mental processes are finite except for only one which is modalized: could hear. All mental processes have two participants which are labelled senser and phenomenon clearly illustrated below:

- (1) Jagua (S) **saw (Pme)** Brother Fonso (Ph)
- (2) Sister Heide (S) **could heard (Pme)** her (Ph)
- (3) I (S) **remember (Pme)** you (Ph)

• **Verbal Processes**

They are eleven (11) verbal processes in this extract (said, speaking, told, announced, numbered, prayed etc...) Verbal processes involve three (participants): sayer, receiver; and verbiage illustrated as follows:

- (1) Jagua Nana (Sy) **speaking (Pv)** in Igbo (Vb)
- (2) Jagua Nana (Sy) **numbered (Pv)** a prayer for the repose of
the soul of

her late father (Vb)

- (3) Brother fonso (Sy) **told (Pv)** Jagua Nana (Rv) that he would explain about Sister Heide in full later (Vb)
- (4) She (Sy) **said (Pv)** how you manage ? (Vb)
- (5) Jagua (Sy) **spoke (Pv)** almost in a whisper (Vb)

• Behavioural processes

There are, in this extract, seven behavioural processes (laughed, become, watched, snorted ...)

- (1) She (Be) **snorted (Pb)**
- (2) She (Be) **laughed (Pb)**

But except for the above examples, all behavioural processes in this extract involve two participants: behavior and phenomenon as illustrated below:

- (3) You (Be) **become (Pb)** madam (Ph)
- (4) Rosa's eyes (Be) **examined (Pb)** his face (Ph)
- (5) Brother Fonso (Be) **looked at (Pb)** Jagua Nana (Ph)
- (6) Jagua Nana (Be) **watched (Pb)** Sister Heide (Ph)
- (7) You (Be) **become (Pb)** madam (Ph)
- (8) Every small girl (Be) **must become (Be)** madam one day (Ph)

It must be noted that here that 'Rosa's eyes' are identified with Rosa herself (a conscious being). In short, behavioural processes are in part about action, but it is action that has to be experienced by a conscious being as illustrated in the different examples above. They are typically processes of physiological and psychological behaviour.

• Relational Intensive Processes

Except for the process 'did not look' all the relational intensive processes in this extract are encoded in the process 'be' which is used in simple present, simple past, and past perfect. The relational intensive processes are limited in number in this extract. There are a total of six (6) relational intensive processes here (had been, is, was, did not look, was, was). Participants involved by these processes are: carrier and attribute. The illustration is as follows:

- (1) Sister Heide (Cr) **did not look (Pi)** a day older (At)

- (2) Sister (Cr) **was (Pi)** silent (At)
- (3) Jagua (Cr) **was (Pi)** silent (At)
- (4) Her mother (Cr) **had been up (Pi)** before her (At)

- **Circumstances**

In this extract, thirty-eight (38) circumstances have been identified: 35 circumstances of location and 03 circumstances of manner. This shows that the distribution of the circumstances is unequal. Some circumstances such as cause extent, matter, reason, purpose, role do not appear at all. It appears that location circumstances are very high in proportion whereas manner circumstances are almost non-existent. Location circumstances encode temporal and spatial framework in which the actions take place. The distribution is illustrated as follows:

- **Location circumstances encoding temporal framework:** On Sunday morning, before, in good time, now, still, when, today, already, at weekends, always, at a time, then, how, yesterday, one day, after, sometime.
- **Location circumstances encoding spatial framework:** on the road, in front of their house, in the living room, to the kitchen, where, from the village, back to the house, across the street, in the eastern Nigeria, outside the church, in the small living room, beside, from Owerri, to Onitsha.

It must be noted that some temporal circumstances are adverbial referring either to present or to past such as today and yesterday. For the spatial circumstances, they are mostly prepositional phrases such as *on the road*, *across the street*. The manner circumstances here are adverbs of manner such as *quietly*, *bow*, *hurriedly*. It is worth pointing out that the adverbs of manner are directly associated to human participants.

3.2 Transitivity Analysis of Extract 2

This Extract is shorter than the first one. Sixty-nine (69) processes are identified in Extract 2 and their frequency distribution is recapitulated in Table 2:

Table 2: Frequency Distribution of Process Types in Extract 2

Processes	Frequency	Percentage
Material	45	65.21 %
Mental	09	13.04
Verbal	10	14.49
Behavioural	01	1.44
Existential	00	00
Relational	04	05.79
Total	69	99.97≈100

(Source: Dadjo, 2022)

- **Material Processes**

As it appears in the above table, material processes are predominant with 65.21%. This shows that characters such as Jagua Nana and Auntie Kate are very active. The material processes can be classified in two categories. The first one consists of processes expressing concrete actions as illustrated in these instances: (1) Auntie Kate (A) **embraced (Pm)** Jagua (G), (2) As he (A) **opened (Pm)** the gate (G). The second one comprises processes denoting movement either of the body or on a distance as illustrated below:

- (3) Jagua (A) **nodded (Pm)** and **knelt (Pm)** beside the grave (Cl)
- (4) while (Cl) Auntie Kate (A) **stood (Pm)** by, head **bowed (Pm)**
- (5) Kate Nene (A) quickly **went (Pm)** to the kitchen (Cl) and **came out (Pm)**

- **Verbal Processes**

There are 10 verbal processes in this extract. Almost all the verbal processes have the same sayer: Jagua Nana as indicated in these instances:

- (1) Jagua (Sy) **could have sworn (Pv)**
- (2) Jagua (Sy) **read (Pv)** the sign (Vb)
- (3) Jagua (Sy) **mumbled (Pv)** a quick prayer (Vb)
- (4) ‘Oh God’ Jagua Nana (Sy) **shouted (Pv)**
- (5) ‘What happen’ Jagua Nana (Sy) **asked (Pv)**

Jagua Nana is the sayer of all the verbal processes. This shows that she is not only active but talkative and the reason is that she is in quest of

information.

- **Mental Processes**

Mental processes are not patterned in peculiar way. So to avoid repetition they are summarized with their different participants as follows:

- (1) Jagua (S) **felt (Pme)** a loneliness within her (Ph)
- (2) She (S) **dared not mention (Pme)** her inner terror (Ph)
- (3) They (S) **knew (Pme)** nothing (Ph)
- (4) He (S) **was convinced (Pme)** of their mission (Ph)

The relational intensive processes and their participants display the same features as those described in Extract 1.

3.3 Transitivity Analysis of Extract 3

In this Extract, there are sixty-one (61) processes and their frequency distribution is recapitulated in Table 3:

Table 3: Frequency Distribution of Process Types in Extract 3

Processes	Frequency	Percentage
Material	33	46.47 %
Mental	18	25.35
Verbal	10	14.08
Behavioural	04	05.63
Existential	00	00
Relational	06	08.45
Total	71	99.98≈100

(Source: Dadjo, 2022)

The above table shows that material processes are dominant with 46.47% followed by mental 25.35% and verbal 14.08%. Relational as well as behavioural processes are low as they represent respectively 08.45% and 05.63 %. The following instances illustrate respectively material, mental, verbal processes.

- (1) They (A) took (Pm) a table (G)
- (2) Liza (S) **felt (Pme)** that sudden flash of recognition (Ph)
- (3) Liza (S) **felt (Pme)** like a loose woman being picked up (Ph)
- (4) Liza (S) **felt (Pme)** like a headache coming (Ph)
- (5) I (S) **smelt (Pme)** you, my daughter (Ph)
- (6) The woman (Sy) **whispered (Pv)** in his ear (Cl)

It must be noted that verbal processes are limited in number. There are ten (10) verbal processes which echo either the shouting or the speaking of human participants. (Screamed, said, whispered, exchanged, ask). The sayers are either Jagua Nana or Liza in most of the cases. Behavioural processes are very limited in number: (became, looked, watched) and all of them display the same feature as those described in Extract 1.

There are six (6) relational intensive processes which fall in two categories: attributive and possessive as illustrated below:

- (1) The woman (Cr) **was (Pi)** tall (At)
- (2) This woman (Cr) **would be (Pi)** about the same generation as Auntie Kate (At)
- (3) She (Pr) **had (Pp)** the same regal presence (Pd)

4. Discussion of the Findings

The results show that material processes are dominant in the three selected extracts. This indicates that the selected extracts are all concerned with concrete and tangible actions. Indeed, Extract 1 is about the preparations for the memorial service of Jagua Nana's late father. As Jagua Nana is highly concerned with the organisation of the memorial service for her late father, she not only performs concrete and tangible actions but also involves in mental, physiological and psychological reactions. The material process 'rushed' and the behavioural 'surprised and pleased' show how Jagua Nana is very glad to see Brother Fonso and his children come and attend the service. The material ditransitive processes 'gave' 'giving' 'gave' and 'donated' express the sense of the donation Obi family is performing towards the construction of the new place of worship. The almost important proportion of verbal processes such as 'exchanged', 'said', 'spoke' illustrate the need of information

required for a successful organization of the memorial service. It also indicates African women's behaviour characterized by their effective involvement in the exchange of greetings, pleasantries and information after ceremonies. That is why most of the processes used after the memorial service are verbal processes. It is important to note that it is after that service that Jagua gets the information about her daughter Liza: 'I say your pickin no die' (P23) that is how Sister Heide informs Jagua Nana that daughter is not dead.

Another important remark is that Jagua Nana 'rose early' as indicated in Extract 1 (P20). What is important to note is that though she 'rose early' 'her mother had been up before her' It is a common fact in Africa to see an old person up early in the morning when there is an important organisation. The location circumstance 'before' encoding temporal is used to compare when Jagua Nana and her mother woke up. African old people wake up commonly earlier than young people. In addition, the memorial service is about Jagua Nana's mother's late husband.

It has been noticed through the conversation between Auntie Kate and Jagua Nana how the former has managed everything to make the latter believe that her daughter has really died. The material process 'embraced' in 'Auntie Kate embraced Jagua' (P100) is a process of doing and the action of embracing should normally be performed by a person who is or is going to be heartfelt, sincere with the one who is being embraced. But it is noticed on the contrary, that the person who is deceiving, has performed the action of embracing in the same way as Judas embraced Jesus while he was delivering him to the Pharisees. Auntie Kate embraces Jagua Nana though she is deceiving her. She performs the action of embracing for the purpose of camouflaging her intention.

In the same perspective the mental process 'know' has been used repeatedly by Auntie Kate while she is trying to convince Jagua Nana. Liars usually use the process 'know' though it is clear that the addressee is in quest of information so does not know but wants to Know things. The message which is being conveyed here is to what extent a woman can tell lies and show evidences as Auntie Kate does with proofs such as death certificate and grave labelled: ELIZABETH PAPADOPOULOUS AGED SIX MONTHS. R.I.P

Through narrations Cyprian Ekwensi has painted Jagua Nana's portrait characterized by prostitution and corruption. What is important to note is that mental processes such as 'felt', 'smell', 'know' have been used

repeatedly to express emotion, the sensation mother and daughter could feel when they meet after many long years of separation. As a matter of fact, Jagua Nana meets her daughter Liza who is supposed to be dead and buried. So, when they meet, Jagua Nana as well as Liza are very excited as illustrated in the following instances: 'I feel I know you' 'I just feel know you' 'I knew it! blood smells' 'I smelt you, my daughter' (P 157).

In short, the different processes described show that Jagua Nana and her daughter Liza as well as Auntie Kate and her flat mate Sister Heide are not only the most active and talkative participants but also the most mentally, physiologically and psychologically involved in the different issues while considering the frequency distribution of the processes. Indeed, these four female characters play specific roles in the novel. As a matter of fact, Auntie Kate is Jagua Nana's stepmother. As Auntie Kate is unable to bare pregnancy, she plans to make her husband Nick to have sex with the then teenage Jagua Nana who conceives and gives birth to Elizabeth or Liza. But Auntie Kate manages to tell Jagua Nana that her child Liza has died during one of the numerous communal conflicts. She even shows Jagua Nana fake pieces of evidence such as death certificate and a grave labelled ELIZABETH PAPADOPOULOUS AGED SIX MONTHS. R.I.P. Many years after, Jagua Nana has been informed by Sister Heide, Auntie Kate's flat mate who knows the secret, that daughter Liza is not dead.

From the above discussion, it appears that a woman has planned a lie with a fake death certificate and a fake grave to corroborate her lie. Such a practice constitutes a danger for social stability and cohesion. Such a practice can lead the victim to heart attack and consequently to death. Such a practice contributes to misunderstandings among families and relatives and may lead to family crisis that, in turn, may lead to communal and social conflicts. Since social cohesions depend on peace and understandings among people from the nucleus level to the largest level of the societies, it is thus important to discourage and even work to banish any heinous practices that affect negatively peace and understandings. It can thus be contended that Cyprian Ekwensi has depicted through his novel the importance of children for social cohesions in African countries as well as heinous practices namely lie with fake pieces of evidence such as fake death certificate and fake grave, betrayal, prostitution and corruption that affect negatively social

cohesions and consequently the development of African societies. In the perspective of preserving social cohesions, stability and peace necessary for a sustainable development of African countries, it is highly important to fight against and even work to banish from African societies, the above heinous practices denounced by the author.

Conclusion

This study has decoded experiential meaning in three extracts from Cyprian Ekwensi's *Jagua Nana's Daughter* through the analysis of transitivity patterns. A mixed method has been used to carry out this work. The transitivity analysis is based mainly on the processes and their associated participants and circumstances. It has helped explore participant's' world views and experiences. The study thus reveals that material processes are the most frequent process type in the selected extracts. This predominance has led the researcher to observe that Jagua Nana and her daughter Liza as well as Auntie Kate and her flat mate Sister Heide are not only the most active and talkative participants but also the most mentally, physiologically and psychologically involved in the different issues while considering the frequency distribution of the processes. It has thus been contended that Cyprian Ekwensi has depicted through his novel the importance of children for social cohesions of African countries as well as heinous practices such as lie with fake pieces of evidence such as fake death certificate and fake grave, betrayal, prostitution and corruption that affect negatively social cohesions as well as the development of some African societies. In the perspective of preserving social cohesion, stability and peace necessary for a sustainable development of African countries, it is highly important to fight against and even work to banish from African societies, the heinous practices denounced by the author.

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