

A Systemic Appraisal of Experiential Meaning in Adichie's *Half of a Yellow Sun*

Daniel T. Yokossi

*Assistant Professor of Applied Linguistics, Faculty of Literature, Arts, and Humanities.
FLASH-Adjarra, University of Abomey-Calavi, Republic of Benin*

Correspondence: Daniel T. Yokossi, Faculty of Literature, Arts, and Humanities.
FLASH-Adjarra, University of Abomey-Calavi, Republic of Benin
BP.176 Abomey-Calavi, E-mail: danielshappiness@yahoo.fr

Abstract: *This article has explored the transitivity patterns of two excerpts from Adichie's *Half of a Yellow Sun* from a systemic functional perspective. It aims at unveiling the writer's world view, messages, and personal experience encoded through the poignant recount of the consequences of the past Biafran civil war in the selected excerpts. To reach these objectives, the study has appealed to the mixed methodology. Among several other findings arrived at elaborated on in the subheading entitled interpretation of the findings, the study reveals that the overriding material processes in the examined passages, function to signal that the Nigerian civil war consequences written about are not fictitious artistically devised narratives but real facts. They have been used to depict the duplicity and treachery that some of the minority tribes members like the Igbos were victim of in the time of the Biafran civil war in Nigeria between 1967 and 1970. The recorded cognitive mental processes have been used to encode the author's full knowledge of the historical facts about the Nigerian civil war and precautions to take to avoid it breaking out afresh in the future. The intensive attributive and identifying processes have been used to describe the scenes of the civil war providing all the necessary details about it in a way that helps know and understand all its nooks and crannies. As for the verbal processes, they have served to depict the historical narrative feature of the examined excerpts and as an indirect result of the novel as a whole. Investigating such other areas of the systemic functional linguistics as register variables study, mood and modality analysis, tenor of discourse analysis as well as themes patterns exploration in the scrutinized excerpts to mention but a few, would contribute in unveiling deeper meanings.*

Key-words: *Analysis, meaning, participants processes, transitivity.*

I. Introduction

Adichie's readership recognizes that her *Half of a Yellow Sun* is a well written novel. Indeed, it is an amazing heartrending novel that is deeply rooted in the events of the Biafran civil war that came about in Nigeria between 1967 and 1970. More to the point the novel is written with an accessible language style. Nevertheless, *Half of a Yellow Sun* contains so many factual accounts of the Nigerian civil war that one would believe that every single of the novel plots is connected to something real that is not explicitly perceptible. As such it is not just enough to read the novel to pretend to have understood all its shady nooks. Beyond its reading between lines, there's need for a meaning making linguistic theory to be applied to some of its obscure parts for their better understanding. As a response to this need, this article entitled A Systemic Appraisal of Experiential Meaning in Adichie's *Half of a Yellow Sun* uses the transitivity patterns theory of the Systemic Functional Linguistics (SFL) to appraise two excerpts purposefully taken from the above pinpointed novel. The study aims at decoding the writer's world view, messages and personal experience subtly encoded in the selected excerpts to help grasp her deep messages therein that would otherwise escape her readers' comprehension reach. As it can be witnessed in the interpretation of findings section of this paper, the article has made significant contributions to the existing knowledge as regards the decoding of Adichie's different linguistically encoded messages in the selected excerpts in particular and in the whole novel by and large as an indirect result. It has further made important contributions as concerns the extent to which the experiential meaning theory of the SFL can be useful to texts analysis and meaning making in prose fiction when applied. In addition to this introduction, the paper includes such other main subdivisions as an abstract that summarizes its contents, a theoretical framework and literature review that presents the theory of the experiential meaning briefly and provides a recap of the related literature to the study at hand. It also involves a methodology section that

elaborates on the method adopted in the present research. The fourth crux of the article is entitled: Transitivity patterns identification in the selected excerpts. Here the different recorded processes are statistically displayed. The interpretation of the findings that ensued has provided the interpretation of the most interpretable patterns of the collected data. The conclusion that follows has not only recapped the main findings of the paper but it has also revealed avenues opened up by the study for further related investigations. The study encompasses both a reference list that provides the full references of the in-text citations of the article following the APA referencing style, and appendices viz. the analyzed selected texts that round off the paper.

II. Theoretical Framework and Literature Review

The key points of the theory that underpins this study is briefly recapped under this subheading. In addition, related literature to the investigation at hand is reviewed for its relevance justification.

2.1. Theoretical Framework

Also referred to as a system of grammatical choice, transitivity is the linguistic expression of processes, participants, and circumstances. Carrying out a transitivity analysis involves determining the process types, participants, and circumstances realized in any clause.

The process types system is one major system to be taken into account when looking at a clause as an exchange. The processes are realized by a verbal group and are associated with different participant roles, occurring in different configurations. They specify the actions, events or relationships between implicated participants and they may be situated circumstantially. Following Eggins (1994, 2004); Halliday and Matthiessen (2004, 2014) there are a total of seven (07) process types. The seventh, that is to say the Relational process type is subdivided in five (05) sub-types namely intensive attributive processes; intensive identifying processes; circumstantial, causative, and possessive relational processes. Each of the different process types is elaborated on hereafter.

Participants in transitivity system represent experience in a particular way. They are nominal constituents functionally labeled in relation with the process involved. They are also aspects of the clause realized in the nominal groups. Participants may or may not be conscious beings.

Circumstances are the meaning conveyed by the adverbial groups or prepositional phrases. They show extent, cause, location, matter, manner, role, and accompaniment realized in the clauses (Eggins 1994:237).

Material processes are processes of doing. They are processes about real and tangible actions. Their essential meaning is that some entity does something, undertakes some action. Material processes involve actors or participants. In fact, there are two types of material processes. The middle or intransitive material processes that have only one participant and the effective or transitive material processes which include two (or more) participants.

The two most frequent participants in material process clauses are "Actor" and "Goal." The Actor is the constituent of a clause who does the deed or performs the action. It is the subject in traditional grammar. The participant in an active clause that has only one participant is Actor. The Goal 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 passive voice. There is another participant inherent in material processes namely **Range**. A Range specifies either a restatement or continuation of the process itself, or expresses the extent or "**Range**" of the process. **Ranges** are of two kinds: first and foremost, there are **process-Ranges** that are called in traditional grammar **cognate object**. For example: do a dance, sing a song etc. Here the object of the verb is derived directly from the verbal meaning itself and again, we can typically substitute just one verbal element: dance, sing etc. The second type of **Range** is not cognate but **expresses the domain or extent of the process**. The **beneficiary** is another participant that may occur in material processes. It refers to the participant who benefits from the process or action. There are two types of beneficiary: it may either be a **Recipient** that is the one to whom something is given, or a **Client** viz. the one for whom something is done. There is another clausal participant called **Agent** in the causative construction. The **Agent** is the one who initiates the action. S/He makes something happen.

The last type of participant related to material processes are circumstances. They are of seven types. We can identify each of them by the bracketed question words that look into them adequately as follows:

-The first type is **the Extent circumstantial** which encloses two other sub-types namely **duration** (how long?) and **spatial distance** (how far?).

-The second type is **the Cause circumstantial** probed by the question word (why?)

-The third is that of **Location circumstantial** subdivided into two categories or sub-types: **temporal** probed by (when?) and **spatial place** (where?)

-The fourth type that comes in is about **Matter** probed by (what about?)

-The fifth type is **the Manner circumstantial** that is made of three sub-types: It may be either *means* (with what/what with?) or *quality* (how? How...Ly?) or *comparison* (what...like)

-The sixth type is **the accompaniment circumstantial** which is probed by (with whom?) and which comprises *reason* (what for?) *behalf* (who for?) and *purpose* (why?)

-The seventh and final type is called **role circumstantial**. This type of circumstances is explored by asking/putting the question (what as?).

Taken from: Egging (1994) *An Introduction to systemic Functional Linguistics* (pp. 238–239).

Mental processes are concerned with minding, sensing, feeling, thinking, knowledge and perception. They are subdivided into three categories: *Cognitions* made up of verbs of liking, knowing, and understanding such as like, please, know, think, understand, etc.; *Affections* consisted of verbs of liking, fearing such as: to like, to fear, to hate, etc.; and *Perceptions* comprising verbs of seeing, hearing, and perceiving like to hear, to feel, to see etc.

Mental processes always involve two participants. One of the two participants in the mental process clause has to be a conscious human being. This participant is called the **Senser** and is referred to as **the active participant**. The **active participant or Senser** is compulsorily a conscious participant who thinks feels or perceives. The second participant involved in a mental process is a non-active participant: **the Phenomenon**. **The Phenomenon** is that which is thought, felt, or perceived by the conscious senser. All the different circumstantial elements presented above in relation to material processes can occur with mental processes as well.

Behavioural processes include physiological ‘doings’ and non-directed psychological ones. They are in part about action that has to be experienced by a conscious being. Almost all behavioural processes have only one participant. Thus they express a form of doing that does not usually extend to another participant. This one compulsory participant is called **the Behaver**, and is typically a conscious being. Behavioural processes can enclose a second participant that functions as a Range: a restatement of the process. This participant is called **the Behaviour**. The participant that is not a restatement of the process is called **a phenomenon**. As a rule, behavioural processes occur with circumstantial elements of manner and cause.

Verbal processes are processes of verbal action, which implies the fact of saying and all its many synonyms, including symbolic exchanges of meaning. Verbal processes contain three main participants namely: **the sayer, the receiver, and the verbiage**. **The sayer** is the participant responsible for the verbal process or action. **The receiver** on the other hand is the one to whom the verbal process is directed or the beneficiary of the verbal process. **The verbiage also called Report or Quote** is a nominalized statement of the verbal process: a noun expressing some kind of verbal behaviour. (e.g. statement; questions; retort answer; story). The commonest type of circumstance occurring with verbal processes is manner circumstantial.

Existential processes represent experience by positing that ‘there was/is something’. They typically make use of the verb ‘be’ or synonyms. The only obligatory participant in an existential process, which receives a functional label, is called the **Existent**. This participant usually follows the *there is / there are* sequence and may be *a phenomenon* of any kind. **The Existent** is often, in fact, an event (nominalized action). In Existential processes, circumstantial elements (especially of location) are very common.

Relational processes relate some attributes or identity to some beings. They are subdivided into two main parts: *attributive processes* and *identifying processes*. Intensive attributive processes involve establishing a relationship between two terms where the relationship is expressed by the verb ‘be’ or a synonym (Egging, 1994:257). In the attributive subtype, a quality, classification, or descriptive epithet (attribute) is assigned to a participant. **The attribute** is also a nominal group, typically an indefinite nominal (introduced by a/an).

Identifying processes are about **defining**. Therefore, identifying processes mean that ‘A’ serves to define the identity of ‘B’. In fact, what is being defined is a nominal group, which contains the name. Defining involves two participants: a *Token* i.e. that which stands for what is being defined; and a *Value* i.e. that which defines. *Token* and *Value* are both realized by nominal groups. The nominal groups in identifying intensives are definite. All identifying clauses are reversible.

The circumstantial relational processes encode meanings about the circumstantial dimensions discussed earlier: location, manner, cause, etc. In the attributive circumstantial, the circumstance is often expressed in the attribute, i.e. while the verb remains intensive, the attribute will be a prepositional phrase or an adverb of location, manner cause, etc. It is also possible to encode the circumstantial meaning within either the participants or the process with identifying circumstantials. In case the circumstantial meaning is encoded through the participants both the Token and the Value will be circumstantial elements of time, place etc. while the verb remains intensive.

Possessive processes encode meaning of ownership and possession between clausal participants. Possessive processes are of two types: *the Attributive possessives* and *the identifying possessives*. In Attributive possessives, possession may be encoded through the participant with the attribute, the possessor, and the process remaining intensive. Possession may also be encoded through the process. It is possible to have the carrier as what is possessed. In Identifying possessives possession may be expressed either through the participants or through the process/

A final type of relational processes is the causative relational process type. Indeed **causative relational processes** may occur with either Attributive or Identifying structures, with causation expressed either through a 'make' plus be' (process: intensive) structure, or, with identifying relationals through a causative process. Causatives involve an Agent in making or causing something happen.

The theory as presented here is exemplified in the description carried out in the selected excerpts provided in the appendices at the bottom of this paper

2.2. Literature Review

Many investigations have been conducted within the area of the systemic functional linguistics especially in relation to the application of the experiential meaning theory to different types of text. This section of the article reviews these works briefly to see if there is room for the present research work. Several researchers have applied the theory of experiential meaning through transitivity analysis to various texts as reviewed below

Banks (2010) also investigated transitivity and thematic structure in some early issues of the *Philosophical Transactions*. The research finds out that in this issue of the *Philosophical Transactions*, over three-quarters of the topical themes refer to the object of study. This was to become a permanent feature of the scientific journal article, and remained so in the physical sciences until towards the end of the nineteenth century, when it was overtaken by mathematical modeling as the favored thematic choice. It has also been found that material process type was the dominant process type, showing that interest was centered on physical actions and events. Almost 20% of the cases of the transitivity pattern are not passive verbs. This shows that some of the major features of the scientific journal article were already present in early issues of the *Philosophical Transactions*. Moreover, they were not merely present in an embryonic form, but in a form that was already fairly well established. Hence, it can be said that the writers who contributed to the early *Philosophical Transactions*, and Henry Oldenburg in particular, played a fundamental role in establishing what was to become the norms of the scientific journal article. The scholar concludes that the style that was then laid down has repercussions that are still with us today.

Such researchers as Tsirogianni and Sammut (2014) have shown that the experiential meaning theory can be applied in Psychology. Indeed, they carried out an investigation on transitivity analysis: a framework for the study of social values in the context of points of view. Via their study, these researchers have proposed a framework for the investigation of social values, in terms of point of view which carries according to them, various style and meaning.

Kondowe (2014) has carried out a study to analyze how the third Malawian president Binguwa Mutharika manipulated language in his second inaugural address to enhance his political ideologies. To achieve this, he used the Halliday's transitivity system as a theoretical framework. Findings show that material processes have been dominantly used in the president's speech. This suggests that Mr. President Bingu construes the world in terms of his past and future happenings by commemorating his first term achievements and setting his administrative and political principles of his next tenure. The choice of actors by the president suggests that he attributes the achievements to himself which is a characteristic of undemocratic leadership style. Verbal processes have been used as markers of transition and topic shift; still, he refers to himself as the main sayer. The speech foregrounds Bingu as a leader with autocratic and dictatorship leadership ideologies. The study concludes that such leadership characteristics could be possible reasons that led to his political downfall as his record on good governance, human rights, and political tolerance significantly got worsened in his second term.

Munalim (2017) carried out a research on mental processes in teachers' reflection papers: a transitivity analysis in systemic functional linguistics to explore the mental processes produced by teachers in writing their reflection papers. The findings of the study reveal that teachers' inner world occurrence is manifested through the Phenomenon participant of the mental processes recorded. The study has contributed in creating a better understanding of how mental process usage influences teachers' points of views about their profession and deals with it.

Chalimah (2018) carried out a research work entitled experiential meaning in welcoming speech of Asian Games 2018 in Indonesia. The aim of the research work is to get the real face and character of the

representative of all Indonesian people delivering a speech to other Asian nations. The data collected by the researcher show that the speaker uses material processes predominantly to account for the activities done and achievement realized. Via the relational processes also used in considerable proportion though in fewer number than the material processes, the speaker tend to give positive attribute and good identification for Indonesia and Asian nations. Both mental and behavioural processes have been used at equal rate in the speech to state the speaker's feeling and his urge by using words about the intention to leave in peace in Asia.

Vathanalaotha and Tangkiengsirisin (2018) on their side carried out an investigation on transitivity analysis of rhetorical moves in dental research article abstracts. They found out that applying experiential meaning theory in ESP (medical-dental) can help analyze and grasp rhetorical moves in dental research articles abstracts by comparing Thai written journal and international journal.

Hermawan and Rahyono (2019) conducted a research work on Ideational meanings of science and interpersonal position of readers in science textbooks for basic level in Indonesia to explore both the experiential meaning and interpersonal position of readers in the science textbook. The findings unveiled that majority of the pictures used in the textbook represented human perception about the real object while the position of the readers is placed as receivers of the message from a more powerful person in the interpersonal meaning analysis.

As it can be witnessed from the above review of literature, the experiential meaning though its transitivity system of meaning choice is a vital resource for meaning making in spoken or written language. This reviewing of the literature has also revealed that there is room for the research at hand especially as no research work, on the experiential meaning has so far been carried out in Half of a Yellow Sun and even less in the excerpts taken from it.

III. Methodology

For the scientific attainment of the objectives of this research work, two excerpts have been taken from Adichie's *Half of a Yellow Sun*. These excerpts have not been chosen at random. They have been chosen following the selection criteria of their suitability to the application of the experiential meaning theory being applied to them. Additionally to that criterion, the examined texts have been selected because the second excerpt unfolds the narrative started in the first one and both really embed subtly and linguistically encoded messages as well as the writer's personal experience that permeates them. In fact, the study has appealed to the mixed quantitative and qualitative research design. Via the quantitative part of the combined method, the selected excerpts have been broken down into their clause constituents for their descriptions based on the theory being explored for data collection. In that regard, the description keys designed by Eggins (2004) have been used. They can be witnessed right at the beginning of the appendices at the bottom of the paper. Besides, the collected data have been summarized, sorted, organized per category, numerated, and tabulated statistically in an informative way using the descriptive method of analysis. The qualitative method that ensued has made it possible to draw upon the quantitative one. Through this method, the various meanings encoded in the selected excerpts by the writer have been unveiled using the inferential method of analysis for both, their deeper understanding, and that of the novel as an indirect result.

IV. Transitivity Patterns Identification In The Selected Excerpts

The selected excerpts have been analyzed and different types of processes have been recorded. The collected data is statistically presented as follows:

Table 3.1. Recap statistical table of the recorded process types in the selected excerpts

Process types		Excerpt N01	Excerpt N02	Total number of each process type in both excerpts
Material		55	34	89 (25.94%)
Mental		28	20	48(13.99%)
Behavioural		28	09	37(10.78)
Verbal		19	21	40(11.66%)
Existential		06	03	09(02.62%)
Relational	Attributive	34	14	48(13.99%)
	Identifying	18	21	39(11.37%)
	circumstantial	09	04	13(03.79%)
	Possessive	02	04	06(01.74%)
	Causative	10	04	14(04.08%)
Total number of recorded processes per excerpt		209	134	

Overall number of processes in both excerpts	343
---	-----

As it can be witnessed from the above statistical table, all the different types of the systemic functional linguistics theory of the experiential metafunction have been recorded in the studied excerpts. This is evidence that the selected extracts really yield to the study at hand. To get down to specifics, a glance at the statistics clearly shows that some process types are recorded with greater numbers than others. It is also remarkable that the first excerpt records more process types than the second one. More explicitly, while the first excerpt counts two hundred and nine (209) different process types, the second excerpt contains only one hundred and thirty-four (134) different kinds of processes. Both excerpts taken together embed a total number of three hundred and forty-three (343) process types. Such large number of process types in just two excerpts accounts for the latter ones experiential potentiality. A careful look into the process types' display in both studied excerpts reveals that the relational process types' category overrides the other process types. Indeed, relational processes all alone count one hundred and twenty (120) in both excerpts taken together representing a percentage of 34.98% of the overall recorded processes in the selected excerpts. They are followed in the ranking order by material processes which are eighty-nine (89) in number viz. 25.94% of the three hundred and forty-three (343) process types identified in the examined texts. Mental processes come third and are forty-eight (48) i.e. 13.99% of all the process types recorded. Following closely are verbal processes which are forty (40) in number viz. 11.66% of the overall registered process types. The behavioural processes are fifth and count thirty-seven (37) in number. The existential process type is bottom in the ranking order and count just nine (09). In fact, it is the least occurring process type in the studied texts.

The transitivity description of the selected excerpts has also favored the identification of the different types of circumstances embedded in the examined texts. The statistical recap table hereafter displays the various circumstances recorded in the studied texts in terms of number and percentage per category and per excerpt.

Table 3.2. Recap statistical table of the recorded circumstances in the selected excerpts

Types of Circumstance	Excerpt N0 1	Excerpt N02	Total number and percentage of each circumstance in both excerpts
Accompaniment	02	04	06 (4.22%)
Cause	10	05	15 (10.56%)
Extent	01	03	04 (2.81%)
Location	50	20	70 (49.29%)
Manner	13	15	28 (19.71%)
Matter	07	12	19 (13.38%)
Role	00	00	00 (00%)
Total number per excerpt	83	59	
overall number in both excerpts	142		

The above statistical table shows that all the circumstances except one (role circumstance) have been identified in the studied excerpts although in different proportions the statistics shows that the location, manner, matter, and cause circumstances are the most prevailing in the selected excerpts. Of the most dominant circumstances, the location circumstance overrides the other types with a crushing number of seventy (70) viz. 49.29% of the overall recorded circumstances in both selected extracts. Though occurring in the two studied excerpts, the accompaniment and the extent circumstances are very few in numbers. While the first excerpt record eighty-three (83) circumstances in total, the second excerpt records fifty-nine (59) circumstances on the whole. All in all, both excerpts count one hundred and forty-two (142) circumstances.

The transitivity patterns of the selected excerpts such as depicted so far veil a whole lot of meanings that are going to be dug up in the upcoming subsection entitled interpretation of findings.

V. Interpretation of Findings

The transitivity description of the two studied excerpts from *Half of a Yellow Sun* has exuded interesting results for their deeper understanding. A close look into the collected data reveals that material, mental verbal, intensive attributive and identifying processes are the most recurring process types in the examined texts. Such transitivity patterns that permeate the excerpts certainly becloud serious meaning that Adichie strives to get across. **The crushing number of material processes** (25.94%) indicates that what is being talked about in the excerpts that is to say the dreadful, emotional and personal consequences of the Nigerian civil war are real or facts. Actually, these processes function to signal that the Nigerian civil war consequences written about here in the studied texts are not fictitious artistically devised narratives. Moreover, the predominance of the material

processes is descriptive of the specific evils that prevail in the war timeframesuch as human brutality and bestiality; betrayal of love, trust, friendship and country; as well as child soldiering, among others. The material processes in the one hundred and twenty-fifth and one hundred and twenty-sixth clauses viz. "Kainene walked over briskly and slapped the pregnant woman, too hard smacks in quick succession on her cheek", and that in the one hundred and seventeenth clause: "...you non-Igbo who are showing the enemy the way *Hapu m!*" from the second excerpt are all illustrative of this. The material process in the above pinpointed clause is also revelatory of the duplicity and treachery some of the minority tribes members like the Igbos were victim of in the time of the civil war in Nigeria. It further accounts for the socialdisparities, distrust, and dissensions that existed among the different tribes of the country before the civil war. Such social evils are undoubtedly some of the causes that led to the breaking out of the civil war. Likewise, they are potential sources for another civil war outbreak if care in not taken by the political leaders of the country.

Besides,the cruelty and bestiality of the war mentioned earlier in the foregoing paragraph also resides in the gruesome killing, (as depicted in the existential process in the thirty-sixth clause and the material process in the one hundred and thirty-seventh clause of the first excerpt) the eviscerating of pregnant women, the rape of young girls, and other atrocious acts. Adichie skillfully presents these tribulationsthrough material processes to show the ravaging and agonizing influence of the war on the psyche of its victims. Thesedreadful scenes as depicted in the excerpt color concrete actions and this is what Adichie is achieving through both the transitive and intransitive material processes in her studied texts. Theawfuldepictionof the consequences of the Nigerian civil war has been successfully made by the writer though such personae of both studied excerpts who have played most of the actor roles of the material processes as Ugwu, olana, Eberechi, Father Damian, Odenigbo, Mr. Richard, Kainene, and the pregnant Igbo woman. Some of the appalling consequences of the civil war include: famine, families' disintegration, hardship, misery, extreme poverty, human and material destructions, atrocious suffering to name but a few. Among many others, the material processes in the seventy-fourth, seventy-sixth, of the first excerpt, and those in the first, third, sixth, and twenty-seventh of the second excerpt are good illustrations of the horrible drawbacks of the civil war. By creating the personae of selfless priests such as Priest Damian, Marcel and Father Jude and having them do charity works through material processes in this hardship time, Adichie is indicating what religious leaders' roles have to be within this period of time.

As for the mental processes, they are distributed in a very meaningful way throughout the two excerpts. As a matter of fact, the overall mental processes in the two analyzed passages are forty-eight (48) viz. 13.99% of the overall process types recorded in both studied texts. In fact, the recorded mental processes are made up of twenty-six (26) cognitive mental processes, eleven (11) affective mental processes and equally eleven (11) perceptive mental processes. This distribution of the mental processes is evocative of a certain number of deep meanings being conveyed by Adichie that are going to be brought forth. Indeed, the cognitive mental processes have been used to encode the author's full knowledge of the historical facts about the Nigerian civil war of 1960 and precautions to avoid it breaking out again in the future. Truly,it is this knowledge and mastery of the events of the civil war that echoes the success of the novel and its high appreciation by its readers. Unquestionably, this is what Chinua Achebe acknowledges and states the following on the front cover of the novel: "we do not usually associate wisdom with beginners, but here is a new writer endowed with the gift of ancient storytellers. Chimamanda Ngozi Adichie knows what is at stake, and what to do about it...Adichie came almost fully made." Further, the perceptive mental processes, as used in the excerpts, are symbolic of the author's perception of, and anxiety about what future implications this past civil war might have on the next generations. Eventually, the number of the affective mental processes embedded in this pair of excerpts is symptomatic of the bestiality oozed by Nigerians of that epoch owing to both, lack of sincere love, perfidy, disloyalty, duplicity, treachery, and hypocrisy.

As it can be remarked, all the mental processes in theexamined excerpts are in an interdependency relationship with other process-types either as shooting or shot processes. Such linguistic encoding of this process type in the analyzed texts unveils that the solutions to the after-effects or aftermaths of the Nigerian-Biafran civil war is not one man's business. In fact, Adichie wants her contemporaries to understand that, to find reliable and sustainable solutions to the physical as well as mental, psychological and psychic damages of the war, they all need to think and act hand in hand and feel all concerned especially as it is everyone's problem. That is why in the excerpts many mental processes are in a projecting relationship with some material processes. Thinking of the solutions is right, but thinking and enforcing thoughts through concrete actions would be much better to save the day. I think such is the message being conveyed here via that dependency between both the mental and the material processes of the excerpts. No one should be waved aside in the process of finding out the right and ideal solutions given that whoever is kept aside of this trend can happen to be a source of terrible revenge in the future.

The intensive attributive processes have been used at equal number (48) with the mental processes in these excerpts, to lay emphasis on how Adichie has meticulously described the scenes of the civil war in a way

to help understand all its nooks and crannies for accurate and sustainable solutions to be taken to avoid it happening again in the future.

As for the intensive identifying processes, their presence in the examined excerpts in that proportion 39(11.37%), is evocative of the fact that Adichie knows the least detail about the civil war that came to an end some seven years before she was born. Her effort in providing all the necessary details about the war so that all its pros and cons might be known in order to avoid such a civil war to break out again in the future is what is revealed by the large number of the identifying processes in the excerpts. It is a real memory effort from her part. This is probably the only way whereby the mistakes and lessons of that tragedy can guide actions in the future to ensure that those mistakes are not repeated anymore. However, if the ongoing turbulence in the Niger Delta and in the south of Nigeria with the insecurity problems created by the Boko Haram augurs any omen, it is that Nigeria still has not learnt from her past mistakes as for how to accommodate and make her disparate ethnic nationalities coexist as it is being suggested by Adichie in the excerpts at hand. In that regard, Steve Ayorinde (2007) quoted Adichie using her own words (on the occasion of *Half of a Yellow Sun* winning the Orange Broadband Prize for fiction) as follows: "This book is my refusal to forget." In fact, Adichie's "refusal to forget" underscores one of the fundamental functions of a writer like those of story tellers in traditional African societies. Writers such as René Wellek, Wole Soyinka, Chinua Achebe and Chukwudi Maduka have at various times agreed that the writer in African society is the conscience of the society and functions as its: historian, rescuing its past; critic, analyzing its present; and mentors, helping to guide it towards its future. Adichie, in chronicling with so many intensive identifying processes, so that society does not forget, is fulfilling these functions. Achebe (1987) states in *Anthills of the Savannah* the following: "To some of us the Owner of the World has apportioned the gift to tell their fellows that the time to get up has finally come.... And then there are those others whose part is to wait and when the struggle is ended, to take over and recount its story." (p. 113). Indeed, it is in the recounting that history is preserved and passed on from one generation to the other. From this perspective, Achebe (Ibid), asserted that "it is only the story [that] can continue beyond the war and the warrior. It is the story that outlives the sound of war-drums and the exploits of brave fighters. It is the story, not the others, that saves our progeny from blundering like blind beggars into the spikes of the cactus fence. The story is our escort; without it, we are blind." (p. 114). Adichie has understood this that is why, embodying the character of Richard in the intensive identifying processes of the first excerpt ranging from clause 213 to clause 216 she declared I'm writing a book about: "The war, and what happened before, and how much should not have happened..." this statement accounts for how much Adichie has look into the past civil war not only to avoid the least detail of it escaping her historical recount of whatever happened within that epoch but also to enlighten her contemporaries as for what precautions to take to avoid such a ghastly event occurring in the future.

Verbal processes have also been prominently used in the studied excerpts. As it can be witnessed in the above statistical table, they are forty (40) in number representing 11.66% of the overall recorded processes. Adichie has used this linguistic make to reveal the historical narrative feature of the examined excerpts and as an indirect result of the novel as a whole. Moreover, the fact that all the sayer roles are fully played by highly socially ranked and well educated human conscious beings like Dr. Inyang, Mr. Richard and Kainene accounts for the veracity, authenticity, and reliability, of the civil war story narrated in the novel whose excerpts have been scrutinized in this paper.

The most frequently occurring circumstances in the studied excerpts are those of **location** (especially of the spatial sub-type), manner (of quality sub-type), matter, and cause. It is important to recall that the location circumstances override the other types with a crushing number of seventy (70) viz. 49.29% of the overall recorded circumstances in the examined texts. Following Emilia (2014: 168) in Wulansari (2016), who contend that adverbial phrases of time and place are usually used in narrative text in order to locate the events, Adichie has skillfully used these circumstances to pinpoint where, when, how, and why the Nigerian civil war really took place. Indeed, while the accompaniment circumstances have been used to give details about who did what with whom in the event of that war, the circumstances of cause specify why things are the way they are in the excerpt and what caused them to be that way. The extent circumstances have been used to highlight how long the Nigerian civil war lasted as well as the extent of its consequences on the writer's contemporaries. The total absence of the role circumstance in both studied excerpts encodes the message that the Nigerian civil war was one of its kind.

VI. Conclusion

This article has investigated an appraisal of experiential meaning in Adichie's *Half of a Yellow Sun* from a systemic functional perspective. In order to unveil the writer's world view, and personal experience encoded through the poignant recount of the past Nigerian civil war which are not easily perceptible by just reading the novel, the study has applied the experiential meaning theory of the systemic functional linguistics to

two excerpts taken from Adichie's above pinpointed novel. The scholarship further aims at exuding the encoded various messages of the writer in the selected excerpts for their deeper understanding by her readership. To attain such objectives, the study has used the quantitative and qualitative methodology. As expected, the research has arrived at interesting findings. Some of them are going to be highlighted henceforward.

Indeed, the overriding number of material processes in the studied excerpts indicates that what is being talked about in the excerpts that is to say the dreadful, emotional and personal consequences of the Nigerian civil war are real facts. In fact, material processes in the examined passages, function to signal that the Nigerian civil war consequences written about in the studied texts are not fictitious artistically devised narratives. Moreover, the dominant use of the material processes in the studied texts is evocative of the specific evils that prevail in the war time period such as human cruelty and bestiality; betrayal of love, trust, friendship and country; as well as child soldiering, among others. Furthermore, some of the material processes in the excerpts have been used to depict the duplicity and treachery some of the minority tribes members like the Igbos were victim of in the time of the Biafran civil war in Nigeria between 1967 and 1970.

In other respects, the cognitive mental processes have been used to encode the author's full knowledge of the historical facts about the Nigerian civil war and precautions to avoid it breaking out again in the future. Furthermore, the perceptive mental processes, as used in the excerpts, are symbolic of the author's perception of, and anxiety about what future implications this past civil war might have on the future generations. Eventually, the affective mental processes in the pair of excerpts are symptomatic of the bestiality oozed by Nigerians of that epoch due to, lack of sincere love, perfidy, disloyalty, duplicity, treachery, and hypocrisy. The interdependency relationship whereby many mental processes are in a projecting relationship with some material processes in the studied excerpts unveils that the solutions to the aftermaths of the Nigerian-Biafran civil war is not one man's business. In fact, Adichie wants her contemporaries to understand that, to find reliable and sustainable solutions to the physical as well as mental, psychological and psychic damages of the war, they all need to think and act hand in hand and feel all concerned especially as it is everyone's problem.

The intensive attributive and identifying processes have been used to lay emphasis on how the writer has meticulously described the scenes of the civil war providing all the necessary details about it in a way that helps know and understand all its nooks and crannies for accurate and sustainable solutions to be provided to avoid it happening again in the future.

As for the verbal processes, they have served to depict the historical narrative feature of the examined excerpts and as an indirect result of the novel as a whole. The sayer roles fully played by highly socially ranked and well educated human conscious beings in the texts accounts for the veracity, authenticity, and reliability, of the civil war story narrated in the novel

The investigation has opened up new avenues for further researches in such other areas of the systemic functional linguistics as register variables study, mood and modality analysis, tenor of discourse analysis as well as themes patterns exploration in the scrutinized excerpts for deeper meanings unveiling.

References

- [1]. Achebe, C. (1987). *Anthills of the Savannah*. New York: Anchor Press.
- [2]. Banks, D. (2010). Transitivity and thematic structure in some early issues of the Philosophical Transactions. *ASpla revue du GERAS*, 58, 57-71. <https://doi.org/10.4000/asp.1821>
- [3]. Chalimah (2018). Experiential Meaning in Welcoming Speech of Asian Games. *Journal of English Teaching and Learning Issues*, 1, (2), 42-57
- [4]. Eggins, S. (1994). *An Introduction to Systemic Functional Linguistics* (1st ed.) London: Printer Publishers.
- [5]. Eggins, S. (2004). *An Introduction to Systemic Functional Linguistics*, (2nd ed.). New York & London: Continuum.
- [6]. Halliday et al., (2004). *An introduction to functional grammar* (3rd ed.). London: Arnold.
- [7]. Hermawan, B. & Rahyono, F.X. (2019) Ideational meanings of science and interpersonal position of readers in science textbooks for basic level in Indonesia. *Indones. J. Appl. Ling*, 9(1)
- [8]. Kondowe, W. (2014). Presidents and Ideologies: a Transitivity analysis of Bingu wa Mutharika's inaugural address. *Int. J. Lang. Ling* 2, (3), 174-180.
- [9]. Vathanalaoha K. & Tangkiengsirisin S. (2018). Transitivity analysis OF rhetorical moves in dental research article abstracts. *Thai. Int. J.*, 18(3), 24
- [10]. Munalim, L.O. (2017). Mental processes in teachers' reflection papers: a transitivity analysis in systemic functional linguistics. *3L Southeast Asian J. Eng. Lang. Stud*, 23(2):154-166.
- [11]. Tsirogianni, S. & Sammut, G. (2014). Transitivity analysis: a framework for the study of social values in the context of points of view. *Br. J. Soc. Psychol*, 53(3):541-556.
- [12]. Wulansari, Atsani., Waluyo, Sri. (2016). Meaning Behind the Poem: An Analysis of

Appendices

The analysis keys below have been used for the transitivity patterns description of the selected excerpts. The units of analysis in lexico-grammar being clauses, both selected texts have been broken down into their respective clause constituents with embedded clauses [[shown within double brackets]]. Furthermore, double slashed lines // indicate clause boundaries within embedded clauses.

Transitivity patterns analysis keys:

P=Process, Pm=Material Process, Pme=Mental Process, Pb=Behavioural Process, Pv=Verbal Process, Pe=Existential Process,
Pi=Intensive Attributive/Identifying Process, Pcc=Circumstantial Process,
Pp=Possessive Process, Pc=Causative Process
A=Actor, G=Goal, B=Beneficiary, R=Range
S=senser, Ph=Phenomenon
Sy=Sayer, Rv=Receiver, Vb=Verbiage
Be=Behavior, Bh=Behaviour
X=Existent
T=Token, V=Value, Cr=Carrier, At=Attribute
Id= Identified, Ir= Identifier
Pr=Possessor, Pd=Possessed
C=Circumstance, Cl=location, Cx=extent, Cm=manner, Cc=cause,
Ca=accompaniment, Ct=matter, Co=role, Re=recipient
Ag=Agent

Excerpt N°1/ 8: From *Half Of A Yellow Sun*, by Chimamanda Ngozi Adichie, Chapter 32, (Pp 393-396)

1. Ugwu(S) wanted (Pme1) 2. to die (Pb1), at first. 3. It(Id/T) was(Pi1) not because of the hot tingle(Ir/V) in his head(Cl) or the stickiness of blood(Ir/V) on his back(Cl) or the pain(Ir/V) in his buttocks(Cl) or the way(Ir/V) 4. he(Be) gasped(Pb2) for air(Cc), but because of his thirst(Ir/V). 5. His throat (Cr) was(Pi1) scorched(At). 6. The infantrymen (A) carrying (Pm1) him (G) 7. were talking (Pv1) about(Ct)//8. how rescuing him (Ag) had given (Pc1) them (Cr) a reason (At)//9. to run away (Pm2), //10. how their bullets (Cr) had finished (Pi2)//11. and they (A) had sent (Pm3) for reinforcements (Cc)//12. and nothing (Cr) was (Pi3) forthcoming (At) //13. and the vandals(A) were advancing(Pm4). 14. But Ugwu's thirst (A) clogged (Pm5) his ears(G) //15. and muffled(Pc2) their words(Cr). 16. He(Cr) was(Pcc1) on their shoulders(At/Cl), bandaged(At) with their shirts(Cm), //17. the pain(A) shooting(Pm6) all over his body(Cl)//18. as they walked(Pm7). 19. He(Be) gulped(Pb3) for air(Cc), //20. gasped(Pb4)// 21. and sucked(Pb5)// 22. but somehow(cm) he(A) could not get(Pm8) enough(Cm). 23. His thirst(Ag) nauseated(Pc3) him(Cr).

24. 'Water, please.(Vb) he(Sy) croaked(Pv2). 25. They(A) would not give(Pm9) him(B) any(G); 26. if he(Cr) had(Pi4) the energy(At), 27. he(Sy) would invoke(Pv3) all the curses(Ph)// 28. he(S) knew(Pme2) on them(Ct). 29. If he(Pr) had(Pp1) a gun(Pd) he(A) would have shot(Pm10) them all(G) // 30. and then shot(Pm11) himself(G).

31. Now, in the hospital(Cl) where they(A) had left(Pm12) him(G), 32. he(S) no longer wanted(Pme3)//33. to die(Pb6), // 34. but he(S) feared(Pme4) 35. he(Be) would(Pb7); 36. there were(Pe1) so many bodies lettered around him(X), on mats, on mattresses, on the bare floor(Cl). 37. There was (Pe2) so much blood(X) everywhere(Cl). 38. He(S) heard(Pme5) the sharp screams of men(Ph) //39. when the doctor(A) examined(Pm13) them(G)// 40. and knew(Pme6)// 41. that his(Id/T) was not(Pi2) the worst case(Ir/V), //42. even as he(S) felt(Pme7) his own blood(Ph)// 43. seeping out(Pm14), first warm and then clammy cold(At) against his side(Cl). 44. The blood (Cr) took(Pi5) his will(At); 45. he(Cr) was(Pi6) too exhausted(At)// 46. to do(Pm14) anything(G) about it (Ct)//47. and when the nurses(A) hurried(Pm15) past him(Cl)// 48. and left(Pm16) his bandaging(At) unchanged(At), 49. he(Sy) did not call out(Pv4) to them(Cc). 50. He (Sy) said(Pv) nothing(Ph), either, 51. when they(A) came(Pm17)//52. and pushed(Pm18) him(G) to his side(Cl)// 53. and gave(Pm19) him(B) quick, unceremonious injections(G). 54. In his delirious moments (Cl), he(S) saw (Pme8) //55. Eberechi (Cr) wearing (Pi7) her tight skirt (At)// 56. and making (Pm20) gestures (G) to him (Cc)// 57. that he(S) could not understand (Pme9). 58. And in his lucid moments (Cl), death (Ph) occupied (Pme10) him (S).

59.He(S) tried to visualize (Pme11) a heaven; a God seated (Ph) on a throne (Cl), //60.but could not (Pme12). 61.Yet the alternative vision, that death (Id/T) was (Pi3) nothing but an endless silence (Ir/V), //62.seemed (Pi8) unlikely (At). 63.There was (Pe3) a part of him(X)// 64.that dreamed (Pb8), //65.and he(Cr) was not(Pi9) sure(At)// 66.if that part(Cr) could ever retreat into(Pi10) an interminable silence(At). 67.Death (Cr) would be (Pi11) a complete knowingness (At), 68.but what (Ph) frightened (Pme13) him(S) 69.was (Pi4) this (Ir/V): 70.not knowing beforehand what it (Id/T) was (Pi5) 71.he(S) would know (Pme14).

72.In the evenings, in the dim half-light(Cl), the people from Caritas(A) came(Pm21),73. a priest and two helpers(A) carrying(Pm22) kerosene lanterns(G),//74. giving out(Pm23) milk and sugar(G) to the soldiers(B), //75.asking(Pv6) their names(Ph) //76.and where they(A) had come(Pm24) from(Cl).

77.'Nuskka,' (Vb) Ugwu (Sy) said (Pv7), 78.when he (Rv) was asked (Pv8). 79.He(S) thought (Pme15)// 80.the priest's voice(Cr) was(Pi12) vaguely(Cm) familiar(At),//81. but then everything(Cr) was(Pi13) vaguely(Cm) familiar(At) here(Cl): 82.The blood of the man next to him(Cr) smelt(Pi14) like his(Cm), //83.the nurse who(A) placed(Pm25) a bowl of thin (G) next to him(Cl) 84.smiled(Pb9) like Eberechi(Cm).

85.'Nuskka? What is (Pi6) your name? (Ir/V)'(Vb)86. the priest(Sy) asked(Pv9).

87.Ugwu(Be) struggled to focus(Pb10) on the rounded face, the glasses, the browned collar(Ph). 88.It(Id/T) was(Pi7) Father Damian(Ir/V). 89.'I(Id/T) am(Pi8) Ugwu(Ir/V).90. I(A) used to come(Pm26) with my madam Olanna(Ca) to St Vincent de Paul(Cl)'(Vb)

91.'Ah!' Father Damian(A) squeezed(Pb11) his hand(Ph) 92.and Ugwu(Be) winced(Pb12).93.'You(A) fought(Pm27) for the cause?(Cc) 94.Where were(Pi15) you(Cr) wounded?(At) 95.What have they(A) done(Pm28) for you?'(Cc)

96.Ugwu(Be) shook(Pb13) his head(Ph). 97.One part of his buttocks(Cr) was(Pi16) wrapped(At) in fiery red pain(Cm); //98.it(Ag) consumed(Pc4) him(Cr). 99.Father Damian(A) spooned(Pm29) some powdered milk(G) into his mouth(Cl) //100.and then placed(Pm30) a bag of sugar and milk(G) next to him(Cl).

101.'I(S) know(Pme16)// 102.Odenigbo(Cr) is(Pi2) with Manpower(Ca). 103.I(A) will send(Pm31) word(G) to them(B)'(Vb), 104.Father Damian(Sy) said(Pv10). 105.Before he(A) left(Pm32),// 106.he(A) slipped(Pm33) a wooden rosary(G) onto Ugwu's wrist(Cl).

107.The rosary(Cr) was(Pi3) there(Cl), a cold pressure against his skin(At),// 108.when Mr Richard(A) came(Pm34) some days later(Cl).

109.'Ugwu, Ugwu.'(Vb) The fair hair and the strange-coloured eyes(Be) swam(Pb14) above him, //110and Ugwu(Cr) was not(Pi17) sure(At)// 111who(Ir/V) it(Id/T) was(Pi9).

112.'Can you(S) hear(Pme17) me(Ph), Ugwu? 113.I(A)'ve come(Pm35)//114. to take(Pm36) you(G). 115.'It(Id/T) was(Pi10) the same voice(Ir/V)116. that(Sy) had asked(Pv11) Ugwu(Rv) questions(Vb) about his village festival(Ct) years ago(Cl). 117.Ugwu(S) knew(Pme18) then(Cl) 118.who(Ir/V) it(Id/T) was(Pi11). 119.Mr Richard(A) tried to help him(B) get up(Pm37)// 120.and the pain(A) shot up(Pm38) from his side and buttock to his head and eyes(Cl). 121.Ugwu(Be) cried out(Pb15), //122.then clenched(Pb16) his teeth(Ph)// 123.and bit(Pb17) his lip(Ph)// 124.and sucked(Pb18) his own blood(Ph).

125.'Easy now, easy now,' (Vb) 126.Mr Richard (Sy) said (Pv12).

127.The bumpy ride(Cr) lying(Pcc4) in the backseat of the Peugeot 404(Cl) 128.and the fierce sun that(A) sparkled(Pm39) the windscreen(G)// 129.made(Pc5) Ugwu(Cr) wonder(Pme19) //130.if he(Be) had died(Pb19) //131.and this(Id/T) was(Pi12) what happened at death an unending journey(Ir/V) in a car(Cl). 132.Finally, they(A) stopped(Pm40) at a hospital(Cl)// 133.that(T) smelt (Pi13)not of blood but of disinfectant(V). 134.Only when Ugwu (Be) lay (Pb20) in a real bed (Cl) 135.did he(S) think (Pme20)// 136.that perhaps he(Be) was not going to die(Pb21) after all(Cl).

137.'This place(G) has been bombed(Pm41) quite a bit in the past week(Cl),// 138.and we(A) will have to leave(Pm42) 139.right after(Cl) the doctor(Be) sees(Pb22) you(Ph). 140.He(Cr)'s(Pi18) really(Cm) not a doctor(At)141.-he(Cr) was(Pi5) in his fourth year in university(Cl) 142.when the war(A) started(Pm43) 143.-but he(A)'s done(Pm44) very well(Cm),'(Vb)144. MrRichard(Sy) said(Pv13). 145.'Olanna and Odenigbo and Baby (Cr) have been (Pi6) with us (Ca) in Orlu(Cl)146. sinceUmuahia(Cr) fell(Pi19), //147.and of course Harrison(Cr) is(Pi7) there(Cl) too. 148.Kainene(Pr) needs(Pp2) help(Pd) at the refugee camp(Cl), 149.so you (A)better hurry up(Pm45)// 150.and be(Pi20) well.(At)'(Vb)

151.Ugwu(S) sensed(Pme21) 152.that Mr Richard(Sy) was talking(Pv14) too much(Cm), for his benefit(Cc), 153.perhaps to keep(Pc6) him(Cr) awake(At) 154.until the doctor(A) came(Pm46). 155.But he(Cr) was(Pi21) grateful(At) for Mr Richard's laughter, the normality of it(Cc), 156.the way(Cm) it(A) came back(Pm47) with a force of memory(Cm)// 157.and made(Pc7) him(Cr)//158. inhabit(Pme22) the time 159.when(Cl)Mr Richard(A) wrote(Pm48) his answers(G) in al leather-covered book(Cl).

160.'We all(Cr) had(Pi22) a bit of a shock(At)// 161.when we(S) heard(Pme23) //162.you(Cr) were(Pi23) alive(At) 163.and at Emekuku Hospital(Cl) –a good kind of shock, of course. 164.Thank heavens

there actually(Cx) hadn't been(Pe4) a symbolic burial(X), 165.although there was(Pe5) some sort of memorial service(X) 166.before Umuahia(Cr) fell(Pi24).'

167.Ugwu's eyelids (Cr) throbbed (Pi25). 168.They (Sy) said (Pv15)//169. I (Cr) was (Pi26) dead (At),sah?'

170.'Oh, yes, they(Sy) did(Pv16). 171.It(Cr) seems(Pi27)//172. your battalion(S) thought(Pme24) //173.you(Be) had died(Pb23) during the operation'(Cl).

174.Ugwu's eyes(Cr) were(Pi28) closing(At)//175. and would not stay(Pi29) open(At)//176.when he(Be) forced(Pb24) them(Ph). 177.Finally he(Ag) got(Pc8) them(Cr) open(At) //178.and Mr Richard(Be) was looking down(Pb25) at him(Ph). 179.'Who(Ir/V) is(Pi14) Eberechi?(Id/T)'

180.'Sah?'(Vb)

180.'You(Sy) kept saying(Pv) Eberechi.(Vb)'

181.'She(Id/T) is(Pi15) somebody(Ir/V) //182.I(S) know(Pme25), sah.'(Vb)

183.'InUmuahia?'(Vb)

184.'Yes, sah.'(Vb)

185.Mr Richard's eyes(Cr) softened(Pi30).186.'And you(S) don't know(Pme26) //187.where she(Cr) is(Pi18) now?'(Cl)

188.'No, sah.'(vb)

189.'Have you (A) been wearing (Pm49) those clothes(G) 190.since you(Cr) were(Pi31) wounded?'(At)

191.'Yes, sah. 192.The infantrymen(A) gave(Pm50) me(B) the trousers and shirt(G).'

193.'You(Cr) need(Pi32) a wash.(At)'(Vb)

194.Ugwu(Be) smiled(Pb26). 195.'Yes, sah.'(Vb)

196.'Were(Pi33) you(Cr) afraid(At)?' 197.Mr Richard(Sy) asked(Pv18), after a while(Cl).

197.He(A) shifted(Pm51); 198.the pain(Cr) was(Pi9) everywhere(Cl)// 199.and there was(Pe6) no comfortable position(X). 200.'Afraid, sah?'(Vb)

201.'Yes.'(Vb)

202.'Sometimes, sah.'(Vb) 203.He(Be) paused(Pb27). 204.'I(A) found(Pm52) a book(G) at our camp(Cl). 205.I(Cr) was(Pi34) so sad and angry(At) for the writer(Cc).'

206.'What book(Ir/V) was(Pi16)it(Id/T)?'

207.'The autobiography of a black American called Frederick Douglass.'(Vb)

208.Mr Richard(A) wrote(Pm53) something(G) down. 209.'I(A) shall use(Pm54) this anecdote(G) in my book(Cl).'

210.'You(A) are writing(Pm55) a book.(G)'

211.'Yes.'(Vb)

212.'What is(Pi17) it(T) about(Ct), sah?'(Vb)

213.'The war, and what happened before, 214.and how much should not have happened(Ir/V). 215.It(Id/T) will be called(Pi18) 216.'The World (Cr) Was (Pi) Silent (At) When We(Ir/V). Died''

217.Later, Ugwu(Sy) murmured(Pv19) the title(Vb) to himself(Cc): *The World Was Silent When We Died*(Vb). 218.It(Ph) haunted(Pme27) him(S),//219. filled(Pc9) him(Cr) with shame(At). 220.It(Ag) made(Pc10) him(Cr)//221.think(Pme28) about that girl(Ct) in the bar(Cl), her pinched face and the hate in her eyes(Ct)//222. as she(Be) lay(Pb28) on her back on the dirty floor(Cl).

Excerpt 2/7: From *Half Of A Yellow Sun*, by Chimamanda Ngozi Adichie, Chapter 27, (Pp 318-320)

1.A van (A) delivered (Pm1) bags of garri (G) to the house (Cl), //2.and Kainene (Sy) asked (Pv1) Harrison (Rv)//3. not to touch (Pm2) them (G) //4.because they (T) were (Pi1) for the refugee camp (Cc). 5. She (T) was (Pi2) the new food supplier (V).

6.'I(A)'ll distribute(Pm3) the food(G) to the refugees (B)myself //7.and I(Sy)'m going 8.to ask(Pv2) the Agricultural Research Centre(Rv) for some shit(Cc),'(Vb) //9.she(Sy) told(Pv3) Richard(Rv).

10.'Shit?'(Vb)

11'Manure. 12.We (A) can start (Pm4) a farm (G) at the camp (Cl). 13.We (A)'ll grow (Pm5) our own protein soya beans, and akidi (G).'

14.'Oh' (Vb)

15.'There's (Pe1) a man(X) from Enugu (Cl)//16. who (Pr/Cr) has (Pp1) a fantastic talent (Pd/At) for making baskets and lamps (Cc). 17.I(Ag)'ll have(Pc1)//18. him(Sy) teach(Pv4) others(Rv). 19.We (A) can create (Pm6) income (G) here (Cl). 20.We (T) can make (Pi3) a difference!(V) //21.And I(Sy)'ll ask(Pv5) the Red Cross(Rv) //22.to send(Pm7)us(B) a doctor(G) every week(Cx).'

23.There was (Pe2) a maniac vibrancy(X) about her (Ct), //24.about the way (Ct) she (A) left (Pm8) for the refugee camp (Cl) each day (Cx), about the exhaustion (Ct) //25.that shadowed (Pm9) her eyes (G)// 26.when she (A) returned (Pm10) in the evenings (Cl). 27. She (Sy) no longer spoke (Pv6) of Ikejide (Vb). 28.Instead,

she (Sy) spoke (Pv7) about twenty people (Ct) //29.living(Pcc1) in a space meant for one(CI) //30.and about the little boys(Ct) 31.who(A) played(Pm1) war(G) //32.and the women who(Be) nursed(Pb1) babies (Ph)and the selfless Holy Ghost priests Father Marcel and Father Jude(Ct). 33.But it(T) was(Pi4) Inatimi(V) //34.she(Sy) spoke(Pv8) about the most(Ct). 35.He (T) was (Pi5) in the Biafran Organization of Freedom Fighters (V), //36. had lost (Pp2) his entire family (At) in the massacres (CI),//37. and often infiltrated(Pm12) enemy camps(G). 38.He (A) came by (Pm13) //39.to educate (Pv9) the refugees (G). 40.'He(S) thinks (Pme1) //41.it (Cr)'s(Pi1) important(At) for our people(Ce) //42.to know(Pme2) //43.that our cause(Cr) is(Pi2) just(At)// 44.and to understand(Pme3) //45.why this(Cr) is(Pi3) true(At).46. I(Sy)'ve told(Pv10) him(Rv) //47.not to bother teaching(Pv11) them(G) about federalism and the Aburi accord and what not. (Ct) 48.They(S) will never grasp (Pme4) it (Ph). 49.Some of them (A) didn't even go (Pm14) to primary school (CI). 50.But he(S) just ignores (Pme5) me (Ph) //51.and goes on spending (Pm15) time (G) with little groups of people (Ca). 52. 'Kainene (Cr) sounded (Pi4) admiring (At), //53.as if his ignoring her (T) was (Pi6) further proof of his heroism (V). 54. Richard(S) recented(Pme6)Inatimi (Ph). 55.In his mind (CI), Inatimi (Cr) became (Pi5) perfect, brave and bracing (At), //56. made (Pc2) intrepid and sensitive (At) by loss (Ag). 57.When he (A) finally met (Pm16) Inatimi (G)// 58.he (Be) nearly laughed (Pb2) in the face of this small, pimpled man (CI) with a bulb of a nose (Ca). 59.But he(S) could see (Pme7) right away (Cm), //60.that Inatimi's god (T) was (Pi7) Biafra (V).61. His (T) was (Pi8) a fervent faith (V) in the cause (Cc). 62.'When I (Cr) lost (Pp3) my whole family, every single one (At),// 63.it(T) was (Pi9)//64.as if I(Cr) had been born (Pi10)all over again(Cx),'(Vb)//65.Inatimi(Sy) told(Pv12) Richard(Rv) in his quiet way(Cm). 66.'I (T) was (Pi10) a new person (V)// 67.because I(Pr/Cr) no longer had(Pp4) family// 68.to remind(Pv13)me(Rv) of //69.what I(T) had been.' (Pi11) 70.The priests (T), too, were (Pi12) nothing (V) //71.like Richard(S) had expected (Pme8).72. He (S) was surprised (Pme9) by their quiet cheer (Ph). 73.When (CI) they (Sy) told (Pv14) him (Rv), 74.'We (S) are amazed (Pme10) at the good work (Ct) //75.God (A) is doing (Pm17) here (CI), 76.'Richard (S) wanted (Pme11)//77.to ask (Pv15) //78.why God (A) had allowed (Pm18) the War (G) //79.to happen (Pcc2) in the first place (CI). 80.Yet their faith (Ph) moved (Pme12)him (S). 81.If God (Ag) could make (Pc3) them (Cr)//82. care (Pme13) so genuinely (Cm),// 83.God(T) was(Pi13) a worthy concept(V). 84.Richard (Sy) was talking (Pv16) to Father Marcel (Rv) about God (Ct)//85. on the morning (Cm) the doctor (A) arrived (Pm 19). 86.Her dusty Morris Minor (Pr/Cr) had RED CROSS painted (Pc4) on it (CI) in red (Cm). 87.Even before she (Sy) said (Pv17) 88.'I (T)'M (Pi14) DrInyang (V),'with an easy handshake (Cm), //89.Richard(S) knew (Pme14)// 90.she (T) was (Pi15) from one of the minority tribes (V).91. He (Be) prided (Pb3) himself (Ph) on his ability (Cm)// 92.to recognize (Pme15) an Igbo person (Ph). 93.It (T) was (Pi16) nothing (V)// 94.to do (Pcc3) with how (Cm)// 95.they (Cr) looked (Pi11);96. it (/Id/T) was (Pi17), instead, a fellow feeling (Ir/V). 97.Kainene (A) led (Pm20) DrInyang (G) straight to the sickroom, the classroom at the end of the block (CI). 98.Richard (A) followed (Pm21) //99.he (Be) watched (Pb4)// 100.while Kainene (Sy) talked (Pv18) about the refugees (Ct)//101. lying (Pb5) on bamboo pallets (CI). 102.A pregnant young woman (Be) sat up (Pb6)//103. and held (Pm22) her chest (G) //104.and began to cough (Pb7), unending chesty coughing (Ph) //105.that (Cr) was (Pi12) painful (At)//106 to hear (Pme16). 107.DrInyang (A) bent over (Pm23) her (G) with a stethoscope (Ca)// 108.and said (Pv19), in gentle Pidgin English (Cm), 109.'How are (Pi13) you (Cr)? 110.How (Cm) you (Cr)dey?'(Pcc4) 111.First the pregnant young woman (Be) recoiled (Pb8)// 112.and then she (Be) spat (Pb9) with a vicious intensity (Ca) //113.that wrinkled (Pm24) her forehead(R). 114.The watery smear of saliva (A) landed (Pm25) on DrInyang's chin (CI). 115.'Saboteur!'(Vb) The pregnant woman (Sy) said (Pv20). 116.'It (T) is (Pi18) you non-Igbo (V) //117.who (A) are showing (Pm26) the enemy (B) the way!(G)118 *Hapu m!*(Vb)// 119It(T) is(Pi19) you people(V) //120that showed(Pm27) them(B) the way(G) to my hometown!(CI) 121.DrInyang's hand (A) rested (Pm28) on her chin (CI), //122.too stunned (At)// 123.to wipe (Pm29) the saliva off (G). 124.The silence (Cr) was (Pi14) thickened (At) by uncertainty (Cm).125. Kainene (A) walked over (Pm30) briskly (Cm) //126.and slapped (Pm31) the pregnant woman (G), too hard smacks in quick succession on her cheek (CI). 127.'We (T) are (Pi20) all Biafrans! *AnyinchabuBiafra!*(V)'(Vb)128. Kainene(Sy) said(Pv21). 129.'Do you(S) understand (Pme17) me (Ph)?130. We (T) are (Pi21) all Biafrans!(V)' 131.The pregnant woman (A) fell back (Pm32) on her bed (CI). 132.Richard (S) was startled (Pme18) by Kainene's violence (A). 133.There was (Pe3) something(X) brittle about her (Ct),// 134.and he(S) feared(Pme19) //135.she(A) would snap apart(Pm33) at the slightest touch(Cm); //136.she(A) had thrown(Pm34) herself(G) so fiercely(Cm) into this, the erasing of memory(CI),// 137.that it(Ph) would destroy(Pme20) her(S)